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Two papers in this report deal with early childhood. "Developmental Factors--Early Cognitive Growth" discusses the experimental-analytical and existential-experimental approaches to religious cognitive growth. The second paper, "Developmental Factors--Early Emotional-Social Growth" asserts that emotional and social integrity has to be achieved through progressive but gradual maturation of the personality from infancy onward. (MS)

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FOR
Psychological Studies

Proceedings
of the
TWELFTH ANNUAL CONVENTION

THEME:
"The Dynamics of Learning Christian Concepts"

at
PINE REST CHRISTIAN HOSPITAL
6850 Division Ave., South
Grand Rapids, Michigan
March 31 - April 1, 1965

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PREFACE

The basic consideration for this twelfth annual C.A.P.S. convention is: "The Dynamics of Learning Christian Concepts." We readily recognize the practical importance of studying the effectiveness of our communication of the Christian message. The various sciences are continuing to teach us much about man. It is not unworthy to take advantage of all the tested offerings of the sciences in transmitting Christian truth.

The convention this year continues the C.A.P.S. program of exploring the ways and means of dealing with man and his problems within the context of the evangelical Christian faith.

In 1954, at the first convention, along with some general papers on Christianity, Psychology and Psychiatry, there began a discussion on the Christian approach to understanding personality. The next year along with more general papers, the group considered: "The Place of the Christian Concept of Sin in the Theory and Practice of Psychiatric Work." Included in the 1958 papers was one on "The Formulation of a Christian Psychology."

Beginning in 1957, the convention each year adopted a singular theme for study. For the next two years ('57-'58), the papers centered on: "Toward a Christian Concept of Personality." 1959 saw a furtherance of these ideas under the title: "Personality Change: Criteria and Methodology." The themes for subsequent years were: "Guilt in the Christian Perspective" (1960); "The Psychology of Christian Conversion" (1961); "Social-Psychological Aspects of Christian Nurture" (1962); "Understanding and Helping Teenagers and the Married" (1963). Last year (1964), we concerned ourselves with: "The Dynamics of Forgiving."

Each year all of the papers are published in a volume which we call the "Proceedings." Single copies available to non members at $3.50 each, post paid. Members receive copies as a part of their membership privilege.

Each year the Board of Directors is open to suggestions as to what themes will be of real value to those of the different professions which meet together in this convention. The Board has always tried to maintain a good balance between the practical and the theoretical.

* * * * * * * *

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PSYCHOLOGICAL STUDIES

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MEMORIALS

The Christian Association for Psychological Studies recognizes the loss of two charter members of our organization who died in 1964.

Dr. Jacob D. Mulder, former superintendent at Pine Rest Christian Hospital, died on October 13, 1964 at Rochester, Minnesota as a result of injuries suffered in an automobile accident. Throughout his many years Dr. Mulder maintained a lively interest in the relationship of psychiatry and religion and regularly attended C.A.P.S. conventions.

Dr. Gelmer A. Van Noord died at Grand Rapids, Michigan on December 21, 1964. As superintendent of Pine Rest Christian Hospital in Grand Rapids, Michigan, Dr. Van Noord was active in promoting the cause of the Christian Association for Psychological Studies from its beginning in 1954. He gave liberally of his person, time and talent to C.A.P.S. and served ably as a member of the board of directors and as President of the board from 1956 to 1957. We continue to acknowledge our continuing indebtedness to his leadership.

JACOB D. MULDER, M.D.

Born October 3, 1884

Died October 13, 1964

"Thanks be to God who giveth us the victory through our Lord Jesus Christ"

I Corinthians 15:57

GELMER A. VAN NOORD, M.D.

Born November 29, 1908

Died December 21, 1964

"Precious in the sight of the Lord is the death of his saints"

Psalm 116:15

"DEVELOPMENTAL FACTORS . . . Early Cognitive Growth"

by

Roel J. Bijkerk, Ph.D. *

The little boy said, talking about creation and history: "He didn't like them (dinosaurs). They did so many mean things. He knew they could live in a hot climate, so he made it so cold, cold, cold, they all died. And they ate each other, too. Then he made man. But man was so good he had a little religion. Ages went on and on and then it came to be the way we are now." (1)

And the little girl said: "Mother nature is God's wife. She is our mother and God is our Father, so, of course, they are married but they will never be grandparents."(2)

But another child, a 5-year-old, answered the question "Why did Jesus live on earth?" as follows: "God wanted people to know he loved them and some couldn't hear his inside whisper, so he sent Jesus to tell them out loud." (3)

Ladies and gentlemen, it's little gems like these of children's misconstructions as well as their touchingly adequate perceptions, such as the ones I just quoted, that never fail to amaze, amuse, and enrapture us, when we want to confront the question: How does an individual develop religious concepts; more specifically, Christian concepts. How does one arrive from the little girl's infra-Christian pantheistic anthropomorphism to the proper doctrinal concept and existential relevance of original sin and the Trinity? What do theoretical and empirical psychology have to say about such issues--if anything?

It was in the context of these questions, that I began to prepare this paper, the assigned subject of which--as the convention program shows-- was to be: Cognitive aspects of religious growth.

Immediately a fundamental problem arises in the recognition of the presence of two fundamental types of searching for knowledge that we see operating throughout the development of modern psychological thinking, explicitly so since Rene Descartes split mind and body, subject and object, --a split that has been haunting philosophy, sciences, and philosophy of science, "like a cancerous growth" as L. Binswanger somewhere puts it.

And so, ladies and gentlemen, I have once again arrived at that unavoidable problem of the methodology of psychological inquiry. A problem with many faces, many names, many repetitions, --all variations on the same theme of polarity: is knowledge about the human condition to be arrived at through the intermediary systems of instruments--be it brass instruments or their extension--the behavioral analysis--or is there some form of immediate knowledge possible, rooted in the prerogative of man to know himself?

*Dr. Roel J. Bijkerk is Associate Professor of Psychology at Calvin College, Grand Rapids, Michigan. Dr. Bijkerk received the Ph.D. degree from the Free University of Amsterdam.

William James was quite aware of the existence and strife of those two sources of knowledge, both claiming to be truly empirical, non-metaphysical, thus truly scientific. James was divided within himself with respect to psychological methodology. "It seems to me that perhaps the time has come for psychology to begin to be a science-- some measurements have already been made in the region lying between the physical changes in the nerves and the appearance of consciousness," (4) James wrote in 1868. He had quite some optimism later also as regards the possibilities for a truly scientific psychology, --a psychology that will uncover the natural laws in behavior.

And yet James could also write ".....the thought of psycho-physical experimentation, and altogether of brass-instrument and algebraic-formula psychology fills me with horror." (5) And he would later, in his analysis of the "Varieties of Religious Experience," adamantly defend the intrinsic value of individual religious conviction and its understanding.

And today we witness again how over against the behaviorist tradition, with its reductionism and stress on positivistic methods, a so-called "existential", "phenomenological" psychology has developed mainly in Europe in the last 50 years, now beginning to gain some ground in the Americal strongholds of behaviorism, --just as positivist psychology makes new headway, at present, on the European continent.

Let me then now try to specify this duality of methods, in its relevance to the topic of cognitive aspects in religious growth. We are dealing then with the problem of "cognition", of "knowing;" and of studying that "cognition."

The word "cognition", or "knowledge" now, can be explicated in two ways: two "kinds" or "ways" of knowing can be distinguished. To characterize these two types of knowledge, I would like to borrow some distinctions made by Herbert Feigl, contemporary leading philosopher of science, originating from the Vienna Circle, since 1937 teaching in this country. Feigl distinguishes "knowledge about something" from "knowledge by acquaintance". or in other terms: "knowledge-through-description" from knowledge-through-experience" (6) In a simple example: most human beings know-by-experience what "seeing colors" is; some however, will only be able to know-through-description (description of some mediate kind) something "about" the process of seeing. A blind man can get to know very much indeed about vision, if he is able, for instance, to conduct various kinds of experiments such as are performed in physics, psychophysiology, etc., using a seeing person as a subject. All kinds of conditions and functional relations connected with the process of, say looking at Rembrandt's "Nightwatch" can be correctly analyzed and scientifically described by a blind psychologist. And such an analysis may also prove to be extremely helpful to certain people with vision, for instance to the specialist in aesthetics.

But what the blind man never grasps is: the inner structure and nature of the seeing of Rembrandt's art. To understand this, another form of analysis and description is needed. What shall we call this other form: phenomenology? existential analysis? Whatever the name, it is based on knowledge-by-acquaintance.

With respect to our topic of religious knowledge we can now say, that in principle two ways are open to study that knowledge: on the one hand by studying its conditions in the developmental situation, by analyzing as it were the outer aspect of it, its discursive characteristics; on the other hand we could try to study religious cognition by following its inner structure through an existential-phenomenological analysis.

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Let us, for the moment, call these two approaches; the experimental-analytical approach, which traces the conditions of religious cognition, and the existential-experimental approach, which tries to grasp the authentic nature of religious cognition. In general it seems then, that the experimental-analytical approach is prevalent in the U.S.A., while the existential-experimental approach has more followers in Europe. This at least may help to explain the genesis of the confusion with which this paper of mine started. Furthermore, this distinction suggests the need in any general attempt to study religious cognition process to take both aspects into account, if justice is to be done to the object of study.

What I would like to do in the remainder of this paper, is to attempt to show something of both approaches. It will be a quite simplified and fragmentary presentation, I'm afraid, but one cannot, of course, ever begin to be exhaustive on these topics in a well-sized book, --let alone in a brief paper. But at least I'll do my best to overcome the European prejudices that still pursue me.

First then something about the analytical, qua intention experimental, approach, which tends to be reductionistic in this sense, that the religious forms of cognition are explained as derivations of something else, --a feeling, a motivation, a conditioning, a social function, etc. We arrive now in the area of "psychology of religion." The history of this movement is interesting and illuminating.

In the early 17th century a Lutheran minister and his large family moved to the U.S.A., but their ship was wrecked near one of the Bermuda islands. They were thrown on land, along with a chest containing, amongst other things, a Lutheran catechism. This booklet was the only writing left to those people. They prospered on the pleasant island, remained somehow Lutheran, of a sort. Then 150 years later, in the 18th century, a boat approached the island, some crewmembers plus a chaplain went on land and met the by then naked, tanned, vigorous natives who spoke an astonishingly old-fashioned German, and who still believed in Lutheran principles of theology. Of the original catechism nothing was left over, really, but oral tradition had been strong. The chaplain asked whether the catechism had stood up well in time, and the people answered that it still stood, that they could not read themselves, but that their grandfathers had known Luther, who lived shortly after Christ himself.

Now, were these people Christians; a man like Schelling wondered, even though they had no Bible and certainly not much of an Historical-theological sense. Lessing's answer was definitely affirmative. "What does a Christian care about the opinions of theologians, when he feels saved in his faith," Lessing exclaims. (7)

Religion, faith, as a feeling, a subjective inner state of feeling, --Schleiermacher, in the first quarter of the 19th century, would make it the perspective to view religious experience, and this could then lead, at the end of the 19th century, to a psychology of that feeling, a psychology of religion which would study that psychic phenomenon just like any other mental datum. The object of that feeling, the transcendent God, could be left aside, as irrelevant for the study of the feelings of the religious person. Or even: God was reduced to being nothing but a feeling, really.

The psychology of religion that began to systematically analyze religious forms of emotion and cognitive strived for what Georges Berquer called an "exclusion de la transcendence," and exclusion of the transcendent element in religious experience. (8) The whole movement of psychology of religion, which became so popular during the first quarter of this century, kept entirely aloof from all that with which "religion" establishes ....."religio", i.e.; a relation, a bond,: God, Christ, the other person or the Thou as Buber would put it, Creation as a whole. The individual's inner state of emotion, that was to be the sole object, soon the sole reality of psychology of religion.

In the first decade of the 20th century the first journals for religious psychology began to appear, in the U.S.A. and in Germany especially. Writers such as Stanley Hall, Leuba, Starbuch in the U.S. and in Germany people like Cirgensohn, Wunderle, Heiler. (9)

These people analyzed, classified, in the best tradition of experimental psychology as developed by Wundt; they developed questionnaires, even performed some elementary descriptive statistics--although the gyrating ritual of factoranalysis rotation was still comfortingly foreign to them.

A man like Leuba in 1912 was quite explicit; God is a "subjective existence," as far as psychology is concerned. And soon the statement would not be qualified anymore, but merely say: God is a subjective existence, a psychic process. After the first quarter of this century, psychology of religion quickly lost attention, and died a timely death. The psychoanalytic "explanations" of religion helped greatly of course, in reducing religious experience to some other category or level of behavior, thus making the separate study of religious experience obsolete and not very interesting, since more basic processes ought to be investigated.

Ever since God was obscured in the concept of religion, that is: ever since He and any other relatedness were excluded from the field of study, the religious experience lost its only "raison d'etre," it lost its real nature, because something else: a mere psychological function, a process of adjustment, one of the many processes of adjustment in the human organism; a complex conditioned response, a secondary, that is: learned emotional reaction, a set of symbolic concepts formed under the same natural laws as all other concepts, a socially determined habit of structuring the life of a group, an outlet for tension reduction, a homeostatic mechanism.

The legacy of this reductionism is still with us, in many forms. The psychiatrist and the clinical psychologist still work with it, or at least confronts its influence in his profession, the books on developmental psychology show this legacy quite clearly; the investigations of a Jean Piaget reveal it abundantly: all cognitive processes are to be functionally understood; what purpose do they serve in the one basic issue of life: adjustment to environment and our make-up.

And thus, "psychology of religion" died, evaporated into general functional psychology, its substance being rather suspect in early behavioral psychology, like all intangible inner experience. Interest diminished, psychologists turned toward more positive, more operationally empirical topics, such as found in the general content of an experimental psychology of the behavior of white albino rats and college sophomores. As Seward Hiltner points out, in 1947, "It (that is the psychological understanding of religion) reached its peak of interest at the time when uncritical optimism concerning the possibilities of natural science was at its height, and when concern about the whole range of theological reality was at its lowest point." (10) The result of this was, in the estimation of Orlo Strunk, who reviewed "The Present Status of the Psychology of Religion" in 1957, as follows: ".....the present writer, after analyzing a five-year sample of contemporary literature in the field, was forced to conclude that for all practical purposes the psychology of religion as initially understood by its pioneers was non-existent." (11) Before the second world war started, the demise was a fact.

This development is, I think, understandable. What would happen to the activities of a psychologist, encountering a man struggling with the conviction that his wife was plotting against his life, and then proceeding to study this phenomenon, this conviction, from the basic point of psychologist's departure that, in his study, it is entirely irrelevant whether the wife indeed in actuality is plotting her husband's death or not, and furthermore that the whole question of the wife's existence is to be excluded, since the only scientific datum is: the man's individual inner state of experience, quite apart from any relationships he might be engaged in. Such a psychologist, I think, would soon cease to regard this particular inner state of emotion and cognition as really very interesting in its own right; he would subsume it readily under a more general category and try to find more basic insights about inner convictions. As for the poor husband: he probably would turn to another source of psychological understanding, if still alive, that is.....

And in a sense the theologian's and educator's interest in religious issues *as such*, that is, in religious experience in its own right, did like the husband would do: it turned to something else, and, incidentally, it *still* is quite alive.

We now turn to the developments in the second quarter of this century, when theologians, pastors, and educators, who still believed in the *indigenous* importance of religious growth, turned toward religious phenomena and let those be what they pretended to be: intrinsically human emotions and concepts about *relationships*. Relationships with God and with people. The I-Thou structure of religious experience began to be recognized. And *its* conditions, growth and maturation were now studied.

The banner under which this happened was the advent of "Pastoral psychology." In 1946 "The Journal of Pastoral Care" began to appear and in 1949 the journal of "Pastoral Psychology;" in that same year, 1949 the German pastoral periodical "Wege zum Menschen" was initiated. And during the fifties many writings in many countries were published on this new topic: the study of religious phenomena *without* attempting --at least without attempting consciously and explicitly --to produce some sort of reductionism.

This brings us now somewhat closer to a concrete involvement with the general topic of our convention: the learning of Christian concepts. The question can now be asked: what has this new psychology contributed to an understanding of the ways in which human beings attain concepts of a religious, and more specifically, of a Christian nature. To frame the question still more pointedly: what do we know about a child's religious *conceptual* development?

The answer is, as far as I could determine from an admittedly superficial and sketchy survey of some books and journals: pitifully--or should I say preciously--little information of a dependable nature is available. The new psychology of religious experience seems to have been concentrating on the aspects of emotional foundations for religious belief, rootedness in parental relations, early social identifications, motivational and emotional trust in others, etc. Topics that belong typically in the area of emotional-social education and therapy in religious development. In the 10 latest volumes of the Journal of Pastoral Care and Pastoral Psychology I found no studies directly and explicitly related to the *psychological* topic of religious concept formation. Counseling and educating toward the proper religious conceptualisation seems to be the primary, if not only interest--without reflection on the question just what such conceptualisation entails.

Might it be, that there is a fear that once this study is taken up, a new reductionism will ensue? It is not impossible, it seems to me, that in our almost exclusive present interest in counseling and education a reaction against the psychologism of earlier generations of psychologists is still operating.

Is such a fear warranted? The answer should be negative, it seems to me. Psychological investigation of the conditions, manifestations and growth-processes of religious concept formation does not at all *necessarily* lead to a reduction of the religious *contents* to their psychological aspects. A psychology of thought processes does not reduce the content and value of logic to psychology; such a reductionism would be a "*metabasis eis allor genos*", a jump into another category of being, a quite unscientific *hybris*.

Admittedly: the *tendency* toward reductionism is still strong, as many present day writings show. But psychology *need* no more necessarily lead to reducing religious concepts to their functional genesis than psychology of thinking can account for epistemology.

Such a fear of reductionism as I just mentioned need not exist then. And apparently this insight is gaining ground. At least some beginnings are being made with a more experimental approach, while more unsystematic, intuitive opinions about the development of religious concepts are also, -- and more abundantly so -- developed.

To mention first the outcome of this last type of notion about religious concept-formation, developed in educational and professional psychological circles mostly: it seems generally agreed that the formation of adequate religious cognition is not so much a matter of accumulating discursive knowledge as a result of being influenced by the personal conviction and authenticity of someone else who is really living by those concepts. "When is the best time to begin religious training? The earlier the better. (.....) If the parents are sincerely faithful to respond, there is the first requirement for the religious development of children. Long before formal instruction is set up, the child is learning by suggestion, imitation, and adjustment to the attitudes of others," states Paul Johnson. (12)

Another writer, Basil Yeaxlee, speaking about "Religion and the growing mind", says: "Religion, then, begins in the parent-child relationship and in the development of attitudes, attachments and repulsions which are primarily emotional.....", and "Religion will become real to the child because the child has seen its reality in adults whom he trusts and loves." (13) Evelyn Goodenough, of Tufts University, claims emphatically: "... the adult must have his spiritual ideas and ideals not as formulae or cathechetical magic but as controlling principles in his own conduct. (...) The eyes of the child's heart are X-ray eyes that register immediately what is going on in the hearts of those about them. We begin forming a child by first forming ourselves." (14)

Carl Jung writes: "Children have an almost frightening intuition for the personal inadequacies of the educator. They sense whether things are genuine or not," (15) and "Our own educational problems suffer in general from a one-sided pointing at the child that has to be educated and an equally one-sided overlooking of the uneducatedness of the adult educator. I suspect that the furor paedagogious is a welcome sidetrack, ... Children are educated by that which the educator is, not by what he gabs about."(16)

And so on; numerous examples of this kind of opinion can be found in the literature, although in actual practice the realization that religious education is an existential issue, involving the educator's own religiousness is for many people about as embarrassing and insecurity inducing as the fact that sexual education is more a matter of the adults real attitudes than his formal teachings.

The recognition of the far-reaching influences of parental and educator's attitudes in religious growth again leads some writers to a form of reductionism, i.e. accounting for religious concepts in terms of social pressures, identifications, and the like. As in Michael Argyle's recent summary of social-psychological findings, that make him conclude, on the basis of some surveys, that --amongst other things -- : there is a correlation of about .3 - .5 between measures of the religious activities of parents and their children; there is no real relation between Sunday School attendance and parental religious practices; and religious beliefs are influenced by group pressures as in the case of other attitudes. All this leading to the surmise that the environmental factors are causal agents and that"... the findings can be regarded as instances of social learning, mediated by the usual processes of persuasion, imitation and norm-formation."(17)

Robert Havighurst also, though he is not as explicitly clear on this, seems to go in the direction of a reductionism when he writes about "How the moral life is formed" and stresses the early reward-and-punishment training in the family, identification processes, learning from peer groups and social institutions, and rational training. (18) He emphasizes the inter-personal relationships so strongly that the genesis of religious concepts seems again to become exhaustively transparent in their context.

But let us return to the specific topic we were discussing; the notion that religious concept formation is strongly influenced by the "existential" framework in which the child is confronted with concepts. On this most everybody agrees abundantly.

But--, you may have been thinking; all this is still not really an analysis of the actual process of how concepts are formed and developed in the child; it is all still about some external conditions for such concept formation. I can only agree that this is so, and that indeed it is more a task for the specialist in emotional-social conditions to pursue these insights further.

And I can add to this agreement that the scarce empirical information we do have available on religious concept formation proper, emphasizes a tremendous need for more analytical-experimental studies.

In a fine article, entitled "A course is born", Agnes Hickson discusses some issues of curriculum development in primary religious education and she tells us about the outcome of some experimental group-teaching procedures. Many things happened in those experiments that were quite surprising to the adults, with their standard notions about child's development. It came out strongly that children, even in the first grades, want to relate religious concepts to the world around them, that it is not just fairy tale or authoritarian statement that catches them. "For in all his interests about the world, his wanting to know, his curiosity, his capacity to absorb, the child of seven seemed to be looking for a place in the universe. He seemed to be asking how he fitted into the scheme of things, looking to be sure he had a place all his own." (19)

How do these findings fit into the traditional ideas in psychology about the stages of cognitive religious development? These ideas, found throughout the literature, from Stanley Hall to Allport, see the young toddler, until about 3 years of age, as really void of religious concepts. Then come the "fairy-tale" stage from 3 to about 6 years, during which "... the childs conception of God is highly fanciful and emotional rather than rational, .." as Walter Clark of the Hartford school put it in 1958. (20) He is following there the description of stages of religious development by Ernest Harms. (21) After the fairy-tale stage follows a "realistic" stage, during which more concrete concepts about God are formed. Clark says: "In this stage emotion creates ability for formalistic expression since it can not be expressed intellectually, hence the child's interest in symbolism, ..." (22) In this stage then the child supposedly just copies the conceptual forms and conventions around him without attaching too much relevance to them for himself. Next follows the "individualistic" stage in adolescence; a renewed emotional sensitivity and along with that a striving for individualized religious conviction; it is in this stage so called "really religious" concepts are formed.

So it is described also by Gordon Allport who further distinguishes various forms of real religious awakening, or conversion, in this stage. (23) He goes still further and describes a final stage; the religion of maturity.

But again; all this is done less in terms of strictly analyzing the conceptual processes involved than in describing the various emotional-social contexts and the relevance of the concept for what the individual does.

The idea of stages of conceptual development is very widespread; but what to think now of the results of a recent elaborate attempt to survey and analyze children's religious concepts and their meanings in a population of some 6000. Between 1956 and 1961 the Nationalization of Christian notions. Various denominations cooperated and a preliminary report was published and discussed in 1962.

The results of the analysis of data gathered by sending questionnaires to parents and teachers were somewhat disconcerting, to say the least. Frances Eastman discusses this in November 1963, in the journal "Religious education", and she points out that the survey was as yet only an attempt to listen to what children who regularly went to Sunday School would say about the Christian faith.

Three main suggestions arise out of this research project, she says. First, "... the tremendous variety of children's questions, comments and acts related to the Christian faith warrant further investigation of the nature of and reason for such great diversity." (24) Second: the rather obvious variance of the children's answers with the goals of Christian education amounts to a massive confusion in the minds of children. Our efforts at educating children toward establishment of proper Christian concepts apparently have not been too successful. And we do not really know why not, since we know so little about the way in which concepts come about in general anyway!

Third, --and psychologically rather distressing, was the discovery that: "... the findings contain very little evidence for what the researchers spoke of as 'stages of developmental growth in Christian understanding and commitment', although the desire for such evidence was strong among many who designed and carried out the study." (25)

Well, to cut a long story short: when it comes to well established, verified notions about concept formation in children's religious growth, we have not much firm ground to stand on, and the first attempts to find much firm ground so far have been more uprooting than anything else.....

What help can we now find in the experimental psychological studies of concept formation? The answer is, I think: as yet we can find little help, since the issues in the psychological study of thinking are quite confused yet. There appear to be two distinct problem areas here, concept formation and problem solving. These two should be related, but often are not. Most attention seems to be given to problem solving studies, -- understandable, in the wake of functionalism, it's offspring Behaviorism, and Gestalt psychology, all interested primarily in functional studies.

However, our interest would be in the area of concept formation especially. The situation here is not clear-cut at all. The very definition of the term "concept" is a point of strife! There are those, like Heidbreder, who are oriented toward the classical philosophical notion about the word "concept". (26) Then there are those who relate concept formation directly to processes of conditioning, such as done in the experiments of Riess. (27) If a conditioned reflex is linked with a particular word, then the reflex appears to be elicited also by words that have some conceptual relation to the original word, and the weaker the conceptual relation, the weaker the reflex. Interesting experimentation, no doubt; but to link this up with the problems of religious concept formation is not very easy, as yet.

Then there is, of course, Jean Piaget, who appears to reach for a more integrated approach in which concept formation is connected with problem solving. His rather speculative, but highly ingenious reflections are going to remain a rich fund for experimental investigation for some time. But again: the link with our concern is as yet absent. The Lewinian field theorists may have something to offer to us. Leeper and Madison, for instance, appear to want to grasp the way in which concepts grow and operate in real life. There is much to be admired in their approach. But on the other hand: their explications of the term "concept" become so broad that much fits into it that probably should remain outside. They define a concept as follows: "... a person has taken a series of concrete events and has made a generalization from them that he can apply to new instances." (28) This need then furthermore not even be a conscious or formalized concept. Leeper and Madison here, it seems to me, broaden the term so much that it becomes almost synonymous with "mental set". And a more behavioristically inclined psychologist would undoubtedly also object strongly to their sweeping statement that "... concepts have been formed wherever behavioral evidence of a concept exists, regardless of whether or not the person can formulate an explanation of what he is doing." (29) This broadness confuses concept formation so readily with what others might prefer to call mere habit formation, emotional set, perception, etc. that stricter semantics appear to be in order.

To what extent modern psycholinguistics will aid us I do not presume to be able to fathom at all, at present.

In a word, psychology of concepts and thought processes is not exactly a foundation as yet on which to erect a structure of analysis of religious cognitive growth. But it has many promises, if only more research of an empirical nature is pursued, in the best tradition of experimental science, --and if only one more condition is met that does not attract much attention yet. This is the point where the existential-phenomenological analysis becomes relevant. And it is on this point that I'll have to try to express a deep conviction I have.

Ladies and Gentleman, I am firmly convinced that an experimental-analytical approach, also in the area of religious concept formation, is absolutely necessary. I can not share the objection to this, that such an approach would be perforce reductionistic, a violation of the intrinsic nature of religious experience. But I am also persuaded that along with such an experimental approach an existential analysis is needed to arrive at an essential understanding from within of the structure of religious concept formation.

Such an existential analysis is being pursued also. But, just as in the case of the experimental-analytical approach, the varieties and confusions of opinions and terminology are plentiful. Here too we are just beginning to open up new frontiers of understanding.

The existential approach goes back a long way, one might say at least to a Blaise Pascal with his defense of a kind of knowledge different from the discursive knowledge of the sciences, and yet valid. In modern times W. James was in many respects a representative of this tradition. He never wanted to join the psychology-of-religion movement, was very critical at attempts to explain away the transcendental element. His "Varieties of religious experience" still stands as a monument amidst the long forgotten remnants of the psychologizers of religion. Talking about manifestly pathological conditions in many religious experiences James still maintains that this pathology does not say anything about the relevance or truth of those experiences. And he states that a kind of direct intuition, or as he calls it: " immediate luminousness", is a valid criterion here. As he says: "Immediate luminousness, in short, philosophical reasonableness, and moral helpfulness are the only available criteria. Saint Teresa might have had the nervous system of the placidest cow, and it would not now save her theology, if the trial of the theology by these other tests should show it to be contemptible. And conversely if her theology can stand these other tests, it will make no difference how hysterical or nervously off her balance Saint Teresa may have been when she was with us here below." (30)

Other writers, mostly in Europe, pursue the theme of the necessity to understand religious knowledge from within, in its own right. In 1921 Max Scheler publishes the first volume of his "Vom Ewigen im Memschen", a phenomenological analysis of the experience of contrition, showing it to be pointing at a relationship rather than being an internal state of emotional affairs.

Some time later Rudolph Otto appears with his even today still fundamental study of "Das Heilige", or in translation "The idea of the Holy", in which the religious experience is analyzed and shown to have: "...immediate and primary reference to an object outside the self." "There must be felt a something 'numinous', something bearing the character of a 'numen', to which the mind turns spontaneously, ...". (31)

Other writers follow, in theological as well as in philosophical and psychological circles. Much of what they contributed is as yet left unharvested by the psychological studies of religious issues.

I can not even begin to try to give a survey of these analyses. It seems to me, however, that more awareness of these phenomenological excursions can be very advantageous to all concerned with the problems of religious growth. It strikes me, in this connection, that in our traditional theological attempts at self-knowledge as regards our religious nature "...our examination of conscience was less a witnessing than a judging" as Gusdorf puts it in his impressive "La découverte de soi". (32)

A literally "open-minded" phenomenological inquiry should greatly enrich our understanding of the issues we try to face.

In this context I can now only mention in passing the to my knowledge most explicit attempt to describe phenomenologically the various experienced phases of a religious concept development up to maturity. I am referring now to the analysis of the "Psychology of unbelief" by the psychiatrist RUmke. He distinguishes some seven stages in religious conceptformation proper, that is, starting in adolescence. These stages range from a "Feeling oneself meaningfully linked up with the whole of Being" through gradually progressing insights into the personal nature of the Transcendent Being to finally a recognition of and a surrender to the demands of God. (33)

But all this is not psychology! It is some kind of philosophical or theological analysis, but not empirical psychology! Thus some of you might protest. I can then only answer: "Perhaps you are right. Perhaps this is not psychology in the traditional sense. Well, then psychology will have to change its ways, in order to rediscover things forgotten! ". The realm of values and ultimates is not irrelevant to psychology. And are we in fact not witnessing today the rise of a socalled third movement in psychology, after the avalanches of Behaviorism and Psychoanalysis? A movement heralded by such men as Allport and Murray, now led by figures like Carl Rogers, Abraham Maslow, Sigmund Koch and Robert MacLeod, --representatives not only of somewhat tenderminded clinical psychology, but also of personality theory, general theory formation and experimental psychology, resp.

And does not then theology once again become directly relevant to our psychological studies, since, as Randolph Miller argues: "The most significant contribution of theology to the understanding of children lies in the doctrine of man". (34) And even if such phenomenological analyses as I mentioned a while ago are strictly theology --which I would judge not to be the case--, well, then theology has something to contribute by delineating the inner nature of religious conceptual growth.

Let us not, in psychology, in our legitimate attempts to gain the status of a science, push away from our field of perception exactly that which gives meaning and context to what we try to study. (That, by the way, is why I would rather see psychology as a "Wissenschaft" than as a "science"). Just as many aspects of a child's biological and psychological functions can only be studied properly if they are seen as pointing and reaching toward a state of maturity, and just as that state of maturity ought to be known in order to properly understand the growth processes in the child, --so also, it seems to me, must we strive to know what mature religious concepts are and what their inner structure and genesis are, if we want to study our children's development toward their maturity.

With respect to the psychology of thought processes in general, should not the developmental processes in the child be related to their future as well as their past conditions? Has not a neurotic disturbance often as its most essential characteristic that it represents a "reaching for" something positive, besides being "caused by" something negative?

As a final point: a study of any psychological process, but certainly of religious processes, ought to include these two both: an experimental-analytical approach, which bares the "outward" structure and genesis of the phenomena, and which reaches deep down into the very heart of human existence, and an existential-phenomenological approach, which uncovers the inner structure and direction of the experience, and which reaches out to the farthest regions of situational conditions. These two completely inter-penetrate. No "condition" or "cause" makes sense, unless it is related to ultimate meaning, --no transcendental aspect of man functions in a vacuum: always it is expressed through outward means.

To complete this paper I once again return to William James, --as I seem to be doing quite often, of late. He sensed clearly that basic duality of method in psychology, rooted in man's dual nature. Let me quote him, to strike a balance between the intuitive notions of the children I quoted at the outset with the intuitions of a rather remarkable adult: "I'm swamped in an empirical philosophy --I feel that we are nature through and through, that we are wholly conditioned, that not a wiggle of our will happens save as the result of physical laws, and yet notwithstanding we are en rapport with reason. How to conceive it? Who knows? I'm convinced that the defensive tactics of the French "spiritualists", fighting a steady retreat before materialism, will never do anything. It is not that we are all nature but some point which is reason, but that all is nature and all is reason too. We shall see, damn it, we shall see..." (35)

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EARLY EMOTIONAL-SOCIAL DEVELOPMENT

by

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Introduction

The title of this paper opens up two very broad fields, so broad indeed that the task of achieving any kind of synthesis between them in the time allowed is a very formatable one. In fact, both terms emotional and social growth have accumulated a significant body of literature over many years. The third dimension, which centers around the theme of this conference, namely; "The Dynamics of Learning Christian Concepts," would introduce the spiritual literature as well. These three literatures moreover have developed quite independently, and may represent to us quite independent discourse. The two major topics of emotional and social development as they relate to spiritual growth need to be brought closer together, for each, I believe, has much to gain from the other. This need for some kind of synthesis between emotional-social developmentand spirituality has prompted some to search out the common ground of such different approaches to the common subject of man. For example, Timothy Cannon explores the question, "To what extent can psychological insight contribute to spiritual growth?" in an article appearing in the fall issue of Insight (1962). Essentially the key concept that assists Dr. Cannon in the building of his thesis is the term, "psychosomatic unity." This term originated with Pope Pious XII in his address to the International Association of Applied Psychology in April of 1958. When he defined human personality as the "psychosomatic unity of man as governed and directed by the soul."

It would be a happy day indeed if I might present to you a single concept such as this that is well formed and whose meaning is well understood among all psychologists. But such is far from the case. In spite of the history of nearly forty years of intensive and well directed research, psychologists are far from agreement on a simple definition of emotion. In her two volume classic, Emotion and Personality, Dr. Magda Arnold defines emotion as, "The felt tendency towards anything intuitively appraised as good (beneficial) or away from anything intuitively appraised as bad (harmful). This attraction or aversion is accompanied by a pattern of physiological changes, organized toward approach or withdrawal. The patterns differ for different emotions." (1)

It would appear from a definition, such as this, that in every emotional reaction the whole dynamic history of what has passed of the individual is telescoped. In every strong emotional reaction significant emotional habits develop during childhood and stand revealed to anyone who has had the patience and the insight to read them.This is often given as the reason for the importance of understanding the emotional life of a child in making any evaluation of his personality, and may also be seen as my reason for stating at the outset, that whether I speak of emotional-social development or of personality development it is a matter of no concern psychologically.

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Points of View

As a preparation for our discussion of emotional-social development I should like to point out that many theories look upon fundamental emotional responses as phylogenetically concerned or derived, hence unlearned. Examinations of data on unlearned emotional reactions in newborn, however, show rather clearly that the differentiating patterns such as fear, rage, and love are not universally present. Some investigators regard the initial emotional behavior of human infants as merely aimless activity of the entire musculator mass, general excitement, or the like. At successive age levels however, emotional episodes evolve in an increasing number of reactions such as: crying, screaming, restlessness, struggling and refusing. This symbolic activity is added to the repertoire as soon as they appear, and most of these activities involved in emotional episodes may not be, in themselves, emotional. Thus the child's emotional behavior and growth may be seen as becoming more complex as new sensiomotor and symbolic activities are acquired. Infantile emotional episodes tend to decrease in frequence as the child learns to adjust in a satisfactory manner to the emotional provoking situation which has elicited them.

Bridges (2) has given the most ambitious genetic classification of the emotions of children. But such classifications while interesting are merely suggestive of the growing complexity of the child's emotional behavior as he gets older. Observers do not agree concerning the nature and the number of emotions or emotional reaction patterns present in any given age.

The role Walter Cannon (3) assigned to adrenin in the psychological changes accompanying their motions, may also be questioned. Although adrenin or adrenalin may be a major factor in the stepping up of body energy, its effect probably, is reinforced by other hormones. Furthermore, there appears to be evidence that at least two secretions sometimes called Adrenalin and Noradrenalin are produced by the adrenal medulla. It has also been said that glandular activity in itself cannot bring about such profound body changes as those which occur during some emotions. Probably the changes which are noted may be induced by shifts in the output of nervous energy in the autonomic system and in other physical conditions. In the light of our present knowledge it would appear that Cannon's urgency theory is too simple to explain adequately the complexities of emotional behavior.

Lawrence Frank, (4) on the other hand, suggests that in considering the child's development we must not forget that before birth the human organism has undergone an amazing process of development. During the nine months of gestation, an almost microscopic egg had been transformed into a well developed organism with the capacities needed for independent living. At birth the mature infant has most of his basic physiological processes functioning, all ready to operate. He can also, when provoked, react with those overall organic reactions that we have called anger, rage, and fear. Frank suggests the following regarding the emergence of what we call emotional reaction.

"The infant frequently shows what we call an emotional reaction, that is he exhibits anger, rage, or fear, which is not some specifically new, different and unique process, but a way of vigorously reinforcing our organic functioning beyond the usual, normal rate of intensity. He exhibits these reinforced organic capacities in order to meet, what for him are crises that call for an all out response, however ineffective his outcries and random bodily movements may be to cope with the situation. At least in his emotional reaction and overt expression he is making clear his stress; he is crying for help and refusing to adjust without some protest and expectation of help. If we think of emotional reactions this way as physiological functioning processes similar to eating and eliminating, but less easily managed, we may gain clear understanding of the emotional aspects of early childhood development." (5)

Studies of child development have shown that from conception on, there appears to be an orderly sequence of changes and maturation through which all children pass, if not handicapped by some defect, or abnormality. Each child with his unique heredity and specific nature will pass through these sequential changes and travel along at his own rate of progress and will attain the various functional and other capacities which are uniquely his own. However, the potentialities for emotional and social development are patterned, shaped, and sometimes skewed by the way he is nurtured and educated.

Highly differentiated emotions however, such as joy, anxiety, disgust, or guilt require the learning of many complex and differentiated symbols. For example, a small child cannot experience the emotion of sadness or depression which requires that the child has learned what it means to lose a loved one or to fail in a task or to fail to obtain some desired goal. Although the infants crying, smiling or grimacing may appear overtly similar to adult emotional reactions this similarity is probably only superficial.

Nevertheless, research indicates that many overt responses normally regarded as emotional signs such as flushing, laughing, thrashing of the arms and lowering of the head and face do appear to develop very early in most children. The total physiological makeup of emotional excitement seems to be a part of the infant's unlearned capabilities. For example as early as 1930, Jones (6) indicated that infants as young as three months manifest the galvanic skin reflex and changes in heart rate which followed a mild pain stimulation and loud sounds.

While we find the infant capable of having many of the physiological and motor reactions that may be involved in adult emotions, he may not be able to attach a symbolic label to these reactions because he has not associated them with any specific situtation or symbol. Emotional development involves the forming of associations between certain physiological reactions and responses and the ideational responses to complex situations. An adult emotion is the product of learned association between some specific thought,situation or symbol in a physiological reaction. The one month old infant, for example, will not lower his face in what is known as a bashful gesture when a stranger enters the room but the three year old child is likely to do so.

Even the simplest emperical evidence would indicate that with advancing age emotional responses and response patterns become much more varied, differentiated and recognizable.

Again, may we recall that from moment to moment the child is continually adapting some physiological event outside of himself and at the same time is handling some rhythmically fluctuating process inside. But human behavior both within the child and adult is not a simple cause and effect sequence, no more than a stimulus response pattern. Thus we may again see that the type, extent, and the intensity of the reaction the child exhibits will, to a great degree, be governed by the stimulus, the event, or the situation and also by his own condition at the time that he is exposed to this stimulus, and also be previous experience and learning.

Since all behavior and all development is a continuous process of transaction between biological organism and its social and physical environment, a consistent effort must be made to see the overall development in relationship to his society and his physiological and psychological process. Any position which does not look at these elements presents a somewhat distorted picture of the child and his developmental process.

In sum the changes and emotional responses of the individual would appear to be the products of complex inner actions of maturation and learning.

More interesting but possibly less well settled is the influence of maturation on both social and emotional behavior. To what extent for example, are emotional responses in character? Are there critical periods for learning them? To be sure several human motor abilities seem to result largely from genetically determined patterns of growth rather than from learning. However, special training of ontogenetic skills does seem to benefit performance. Phylogenetic behavior, although not affected by moderate deprivation, does require at least some exercise during a critical period if permanent, or near permanent deficiencies are to be avoided. Though the motor accompaniments of many emotional states may seem to be unlearned and innate they do require the individual to have reached a certain level of maturation before they can appear. The question raised here might be, are there also certain emotional responses which require exercise during a critical period, if they are to be present in the individual's repertoire of behavior?

From our own childhood training we have learned to regard our emotions as either something to be encouraged and expressed or as something to be denied and hidden. The learning of appropriate patterns of emotional expression and control is of course a continual developmental process and task. Through life and life periods somewhat different emotional patterns become more appropriate. Coleman (7) in speaking to the determinants of emotional patterns in early training suggests that society too often encourages the inhibition of potentially destructive emotions rather than the constructive channeling of them. Thus a child may be taught to be ashamed of his anger and to avoid expressing it at all, especially when his hostility is directed at adults or brothers and sisters. In addition he may get little help in learning either how to work off his feelings or how to change his attitudes in ways that will discourage the arrousal of intense negative emotions. The resulting build-up of emotional tension makes the child unusually susceptible to other negative feelings and so a vicious cycle is sometimes inaugurated. Under these circumstances it is unlikely that a child will develop a normal emotional repertoire of the patterns of expression and control that are part of maturity and confidence. Basic to the process of total emotional growth and spiritual concept formation is the realization that the feelings of others can be and are valuable. This means learning for the child among other things that at certain times and at certain places some means of emotional expression are worked out better than others, and that talking out ones feelings is sometimes better than acting them out.

A Basis for Style

Most adults know the requirements of social living and have worked out their individual methods for meeting or evading them. Children, however, are in the process of learning these requirements. The help they receive from the home, church, school and community in mastering the formatable task of adjusting to life will often make the difference between good mental health and emotional stability or ill mental health and emotional instability. The early history of the human being is largely a record of the inneractions between himself and the forces of nature and society which have acted upon him. He is attracted to things that give him pleasure and learns most quickly to meet the requirements that are made easy and pleasant. But many of these requirements conflict with his own pleasures and desires or purposes. He may learn to need them because he has been convinced that failure to do so will delay or block the coming of some greater good, or will seriously handicap his personal well being. No one, child or adult, is able to accept completely and gracefully all the frustrations and inconveniences that have been imposed upon him by the requirements of society in which he lives. If a requirement is too severe or interferes with his personal desires, he may seek ways of circumventing it.

Mental hygienists as well as learning theorists tell that there are two main forms of evasion; attack and withdrawal. By attacking a natural force or social regulation that frustrates his desires or by finding ways of escaping from it, the individual may avoid the necessity for accepting it or adjusting himself to it. The motive for both attacking and withdrawing behavior appears to be the same, and streaks of both are often found in the same individual. Some persons however, learn to depend more upon one than upon the other.

Social and economic change has had its roots in discontent with the existing order. Practically every individual has some unfavorable conditions in his own life which he must attack in order to get ahead. However, evasion by attack may be destructive if it keeps an individual from making inner peace with authority such as parents, teachers, or employer, or the forces of law and order. Further failure to achieve this inner peace breeds the feelings of insecurity, resentment, and hostility or inferiority.

Evasion by escape also may result in productive activity. Many scientific achievements and many great musical, poetic, dramatic, artistic and religious conceptions have been the gift of men and women who have been able to make constructive use of their habit of withdrawing at times from the outer work-a-day world into inner workshops of their own. For many others the consequences of flights from reality are unfortunate, sometimes tragic. Whatever may be at the bottom of their escapist pattern of behavior they are more likely than the aggressor to be unhappy, dissatisfied with themselves and torn by warring emotions. The roughing in of both the attack and escape patterns begins in early childhood as we have seen. The child comes up against authority at a very early age. He has found that there are all sorts of requirements to which he must submit, often against his own inclination. He has been required to abandon the satisfaction of sucking for the cold comfort of a spoon or a cup, to undergo toilet training, to limit his explorations of the world about him when his safety is involved and to control overwhelming emotions like rage, anger and grief.

In the formatable task of learning socially acceptable forms of behavior displays of temper are not uncommon. If the child gets satisfaction out of them either by winning his own way or by getting attention even if it is an unpleasant form of attention, like spanking or being held up to ridicule in school he is on his way to learning that evasion of authority by attack succeeds. The habit of defiance is especially likely to become entrenched in parent or teacher counterattacks as they so often do, because they may see in disobedience and other forms of aggressive behavior a challenge to their own authority.

Withdrawal from situations that are too difficult to handle, is a common method of evasion. There is no one who has not found ways of escaping at times from the troubles and cares of everyday life. Daydreams, sleep, literature, and music for example provide natural and necessary channels of escape for the adult and the child as well. But when deep-seated anxiety hinders anyone from meeting the requirements and the responsibilities of social living, a retreat from reality may develop which may lead to some very serious forms of mental illness later on. Various symptoms of emotional tension are familiar to us all. No one is so perfectly poised, child or adult, that he does not suffer at times from fears and anxieties. These symptoms are viewed as perfectly natural when the source of the emotional stimulus is known. But for those individuals who do not know what is making them feel more or less constantly depressed, worried, nervous, confused, or ill without any apparent physical cause find it very difficult to realize that some unsolved, underlying emotional conflict involving the inner actions of evasion may be to blame. Often the cause of this type of conflict may be found in the individuals early childhood behavior.

Possibly one of the most striking and exciting attributes of childhood personality development is that the child learns. He is in a constant process of learning. To be sure the product of learning may vary according to the needs the child is attempting to fulfill, but the process of learning is still manifested, and consists of the child's attempt to change his performance as a function of practice. Drives, motivations, and emotions can not be separated from learning no more than learning can be separated from maturation. The energizing and sensitizing of the functions of the organism's activity will increase his chances of encountering the stimuli which is necessary in reducing his drive. His perceptual and emotional selective functions help him to discriminate between behavior which is relevant or irrelevant in satisfying his motives and thus make him more efficient. Finally, the reinforcement of rewards which typically result in strengthening or establishing the rewarded behavior speed learning.

Freud and his followers, particularly Sullivan and Erickson, have recognized that these basic drives around which a child's dependence is organized demand much interaction with adults. These drives cannot be satisfied by himself and more importantly they are expected to conform to those adult's standards which have been are being established. The notion of adult expectancies of children and their dependency and independency relationships upon the child may be seen, in part at least, through the husband wife relationship and the responses made by the children.

Most of society as we know it relates from a common nucleus, the home. It is hoped that the home is an ideal emotional, spiritual, and social pattern for family, and that it will reach its fulfillment through the productivity of well adjusted parents. The purpose of the home is designed to give the child his start in life socially, emotionally, and spiritually. The natural dependence of children might be looked upon as having certain rights which may sometimes be ignored in the home. The right to belong to a legitimate indissolvable family and the right to enjoy a sound balance and constructive family environment. It would appear obvious that maladjusted parents could not fulfill such rights. The intimate, warm, understanding relationship of the husband and wife are essential in providing the proper environment for the healthy growth of children.

Many of the child's overt responses, characteristics, aptitudes, and emotional reactions as well as motives are acquired as a result of the social learning and the reward scheme of the family and are thus used to generalize to situations which he will encounter outside of the family. Identification and socialization appear to be the fundamental mechanisms in the process of personality development as well as Christian character formation. By identifying with parents the child will acquire many of their characteristics and ways of behaving, thinking, and feeling. "The boy who uses his father's words and inflections, or struts across the yard wearing his father's hat, is reacting to these characteristics and objects as if they were his. But in doing so he is also duplicating his father's reactions and learning to act as his father acts. In more significant aspects of behavior it is the same." (8)

Paul Mussen (9) has suggested that through this kind of identification the child learns to acquire the family pattern of behavior. Furthermore since the parents are generally representative and thus carriers of their culture the child's identification with them provides him with attitudes, motives, ideals, values, taboos, and morals appropriate for his cultural or social class, and eventually his role in society.

To be sure, identification begins early in life and it is prolonged, and perhaps life-long in its process. As the social world expands around the child, he finds other identification models within his peer group, his teachers, his church, and heroes of fiction movies and television, and he may well emulate their behavior, their characteristics, and their ideals. This identification with others appears to result in modifications on the original copy of parental patterns and a new, different and sometimes unique model of thought and behavior emerges.

The climate involved in the construction of emotional and social maturity as related to the acquisition of Christian concepts must include among its criteria identification.

We may view identification as at least partially an unconscious process. According to the theory related to psychoanalysis this behavior is observed by the child in his parents as one of status, power, privilege, pleasure, and mastery of the environment, with the child becoming envious of their behavior. He finds it difficult to express this envy or anger, associated with it, because being very dependent upon his parents, he cannot risk losing their love and attention. Consequently his identification with them and the adapting of their behavior and characteristics becomes the method through which he attempts to be similar to them and possess their envied attributes.

Quite a different theory regarding the motives underlying the identification process is based upon the principles of learning. Here the parent who loves the child and gratifies his needs becomes associated with the feelings of pleasure and comfort. In learning theory terms the parent acquires the reward value for the child. Thus by adopting or imitating his parent's behavior the child experiences the same feelings of gratification which are associated with the parents and in a sense supplies his own rewards. While these identification patterns occur through the child's intimate experiences with his family, as he grows older his capabilities for identifying become much broader. In this way the child begins to feel emancipated from the family emotionally and socially and moves into a wider and wider world of others and other identifications. This process of experiencing feelings of what might be called self-expansion through identification, may also be seen as a factor involved in the dynamics of learning Christian concepts.

A Basis for Spirit

Paramount in the climate needed for the nurturance of Christian concept formation is love, a love which seeks wholeness, independence, and the good of the object, a love which breaks the egocentric cycle and opens up the subject of ever widening vistas of "becoming" to various and successive stages of growth. The capacity to love in these terms is the goal of human development and the measure of personal and spiritual maturity. The human infant begins his life completely devoid of it. Hopefully his development should proceed through a series of stages in returning of love, an identification with love until he too is capable of loving without expecting anything in return.

Psychologists of personality have used a variety of terms in attempting to describe the transformation of the human personality by authentic love. Rogers (10) phrases it "openness to new experiences," Maslow (11) speaks of "a new cognition of being," Stern (12) refers all to "empathy," Fromm (13) speaks of "productive love," May (14) speaks of "empathy and the rediscovery of self." Closer analysis might reveal that, what these men are trying to describe would appear to be the ideal opening up or preparation of the individual for spiritual growth. But love cannot be taught academically. Neither can it be commended or enforced. Maslow puts it this way: "All personological and psychotherapeutic experience is testimonial to the fact that love actualizes and non love stultifies, whether observed or not. (15)

As I mentioned earlier, the aspects of emotional and social development related to the formation of Christian concepts may be viewed within the frame-work of a (social and emotional perceiving) and a (social and emotional interaction). The evolution of personality characteristics which may be ascribed to Christian character development may be looked upon as an integration of structure and activity. The questions raised here of course, are: Is every child, at first, a-social, a-emotional, a-spiritual? As he grows and develops within the frame-work of the structure and the activity of home, peer group, school, church, and the total expansion of his environment, does his personality become increasing identifiable with this social, emotional, and spiritually integrated behavior? Most approaches to these questions admit to personality being the result of two major sets of influences, namely the biological and the social. However, the methodological problems and the theoretical frame-work of investigation into the area of personality growth in children, leaves us again with some evidence but no real clear proof of any consistent outcome. The Freudians, of course, emphasize the sexual aspects of this process of enculturation. Others like Jung, Adler and Horney, place less emphasis on sex and physiological motivation in general and more upon the aspects of personal-social or interpersonal relations.

Child rearing practices have been studies in other cultures and in our own in an attempt to discover possible personality outcomes. But here again the evidence, while extensive, cannot lead us to any clear proof of any consistency. Even if a relationship between infant care and personality were found there would still be the question of its basis. From what we know at present, the infant's perceptual ability is poor at the age level at which modification of personality associated with infant care is supposed to occur.

Birth order and onliness, though potentially significant for personality, appear to depend upon individual circumstances. Investigations have demonstrated rather conclusively that one is not able to predict personality traits in terms of birth order or onliness as such.

I cite these few examples to suggest that the emotional and social development of a child and subsequently the personality dynamics involved in spiritual growth must be viewed as active and creative in its process as well as reactive. Emotional and social integrity has to be achieved through progressive but gradual maturation of the personality from infancy onward. This maturation depends upon the organism-personality persisting as an identifiable individual but continually altering by successful transformations of his organic structure-function-behavior, his emotions, ideas, beliefs, and aspirations, and all the various ways in which he is relating himself as a growing, developing individual to a continually changing environment. The child has to go on growing and maturing as a whole organism-personality, an individual who must encompass all of the changing relations of himself to the life around him. If we realize that as the child learns, and particularly as he learns how to transform and transcend his impulsive behavior into some orderly purposeful conduct, we will then recognize, it seems to me, how important it is to help him learn the necessary lessons from these behaviors with the proper emotional provocation.

There appear to be appropriate ways of functioning or of behaving at each stage or phase of development which may not be judged by a reference to some rigid rule, code or chronological age norm but rather in terms of the individual child's own maturation. Obviously this is a complicated process because each individual being unique and having his own specific heredity and nurture can develop and mature only at his own rate of progress. This is also a complicated process for the child, his own emotional and social integrity may be jeopardized or damaged if the child has difficulty with some transitions and is unable to negotiate the renouncing or relinquishing of former patterns and relations as he learns new patterns that are more appropriate and productive. Furthermore there would appear to be a very strong case for the inculcation and exposure of Christian oriented identification patterns for the child who needs help in learning to cope with his life's past and to master the difficult lessons that he faces. The child wants to have limits set, situations defined particularly in what is and what is not permitted, what is expected and what is required. With adult assistance and Christian direction he may be helped to modify and manipulate some of his own impulses and manage some of his often strong reactions which may serve him in one way now and in still another later on in life.

In conclusion, I should like to suggest that much of what we may be searching for as technique, information, and procedures for sharpening our perceptions, assumptions, and implications of these problems may be found in the *spirit of human encounter*, and in *the recognition that one cannot take a child where one has not been, nor is willing to go himself*.

Further discussion in this direction, it seems to me, would drive us back to the antecedent question of character, and for religion and for man there is nothing more vital or fundamental. Every religion must be tested by its ideals of character, its power to produce character, and its results in the way of character. Christian character, like the child's personality, is affected by *all* the forces that work upon it and produce it. But Christian character formation adds the resultant dimension of *perfect influences* and ideals of Christianity to the *imperfect human nature* upon which these ideals and forces operate.

The test and investigation of this style and spirit of character development must be living rather than academic.

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HISTORICAL SKETCH OF C.A.P.S.

by

John T. Daling, Ph.D.*

It is not easy to recapture a situation of some dozen years ago. At least not when it is a specified assignment instead of a whimsical preoccupation. However, photostatic copies of a few letters plus some other aids have helped.

Whether it was a matter of telepathy, mere coincidence, or some other factor, the fact is that more than one person at about the same time had similar notions about starting an organization which eventually ended in ours. I still recall that in the late autumn of 1953 President William Spoelhof of Calvin College approached me as the chairman of his Psychology Department about the desirability of sponsoring, as a college-related activity, an association of Christian psychologists. I gave the idea enthusiastic support and began working on it.

Practically in the midst of these considerations, there came a letter from Denver with the same notion besides concrete suggestions for the calling of a conference the next spring. Thus instead of continuing with its own plans for sponsorship with the possibility of creating some sort of rival organization, Calvin College deferred to the suggestions in this letter, gave its enthusiastic support, offered the use of its facilities, and became the host of what was called the First American Calvinistic Conference on Christianity, Psychology, and Psychiatry. This was held on April 7 and 8, 1954.

But I am already running ahead of the flow of events.

Copies of the Denver letter had not only been sent to the chairman of the Psychology Department at Calvin College but to similar individuals at three other Christian Colleges (Hope, Central, and Northwestern Jr.), also to two theological Seminaries (Calvin and Western), two Christian mental institutions (Pine Rest and Wyckoff, N.J.), and a number of individuals mostly ministers, but also some psychiatrists. Some eighteen letters had been sent and in relatively short time the sender received eighteen replies, each of them enthusiastically favorable to the general idea of calling a conference for the purpose indicated in the letter. The various individuals had sensed a common need but it took somebody else to conceptualize it and activate it.

This person was Dr. Klaire Kuiper. It was not only he who suggested the conference, but he also made the concrete proposals as to time, place, and program. At the time he was Medical Director of Bethesda Sanatorium at Denver, Colorado, so he had to leave the details of this first conference to various individuals in the Grand Rapids area. But it must ever be remembered in the history of this organization that it was Dr. Klaire Kuiper who fathered it. It is to him that we are in debt even to this day.

It is, I believe, significant to recollect not only the person but also the motivation that brought this association into being. It was not intended to be a rival of the American Psychological Association, the American Psychiatric Association, or any other professional organization. Neither was it intended to be a sort of consolation society for the reading of research papers which would not be accepted elsewhere.

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This association came into being for quite a different reason. It was essentially the expression of a religious need, or at least of a need that was religiously oriented. It grew out of the conviction that a Christian cannot genuinely divorce his profession of Christianity from his professional work, but it also grew out of the experience that it is not always easy to keep these properly synchronized or integrated.

The main purpose, therefore, was not first of all to accumulate more facts, but to gain new insights, it was not primarily a matter of adding to the stock of human knowledge, but of increasing the scope and depth of Christian understanding. And all this not so much with respect to the universe in general but more specifically with respect to human personality. The premium was on interpretative research not fact-finding research.

As Dr. Kuiper stated it then in his letter, there was a rather widespread awareness of "professional isolation." By this he did not mean something social, geographic, or technical. To use his own words, he believed "there would be great interest in a conference bringing together representatives of the various disciplines bearing on the study and application of psychology for the purpose of sharing our thinking on basic problems, evaluating the literature, and re-interpreting established facts consistently with the Reformed system of thought generally."** It is these closing phrases which provide the key notion. And it was a general situation which elicited this key notion. I am quite certain that I cannot delineate all the factors in this general situation, but here are a few of them.

In the United States, religion had increasingly thrust itself into the foreground in the second quarter of our twentieth century. Psychology and its sister, psychiatry, were being hailed as the latest and best panacea for most, if not all individual ills, and perhaps also most social ones. It happened that in this same period an increasing number of Christians prepared for and became actively engaged in professional areas directly or indirectly related to psychology and psychiatry (at least this was so in the Protestant denominations with which I am acquainted and perhaps this was also true for some others; and it may be added that in this third quarter of the 20th century it seems that proportionately larger numbers of Christians are going into these areas). Thus it was almost inevitable that such Christians would experience a measure of conflict between current professional views and their own Christian confession. And in retrospect it seems not at all strange that in so many places individual Christians active in these areas increasingly felt the need for conversations with like-minded Christian professionals. In a conference gathered for such a purpose Dr. Klaire Kuiper hoped, "We would be challenged by the opportunity to contribute the fruit of our experience . . . and be strengthened in being able to draw upon the experiences of others who share our basic view." At that early date he even optimistically declared, "It would seem reasonable to anticipate that over the years there would be developed a distinctively Calvinistic dynamic psychology which would provide a clearer understanding of principles for development of healthy personality."

**It is a matter of historical fact that the originators of this organization were Christian of the Reformed branch of Protestantism. Hence it is not surprising that our Constitution also reflects this emphasis. However, the intention was to be ecumenical. Thus the organization is open to all evangelical Christians who qualify as professional persons interested in psychological studies.

A somewhat similar hope was echoed in one of the replies that Dr. Kuiper received. It was sent by our present president, Dr. Johannes Plekker, " . . . since the basic purpose is to work toward the development of a distinctively Calvinistic psychology to which psychiatry is a collateral field. We feel that the starting point of our discussion should be in the field of psychology rather than psychiatry since we must first come to a clear understanding of what the Calvinistic approach to psychology is." He wrote this on behalf of the Medical Staff at Pine Rest, of which he was a member at that time.

This was the nature of the correspondence in January, 1954. And the enthusiasm for this type of program was so great that within three months arrangements were made for speakers and the conference was held. At the time some thought more planning would be needed before a conference could be arranged. But Dr. Kuiper urged that there be no delay. What helped to crystallize the whole matter was the fact that in the spring semester of 1954 Calvin College had on its campus as guest professor an outstanding Christian psychologist, Prof. Dr. Jan Waterink of the Free University of Amsterdam. He was prevailed upon to speak at two of the sessions. Dr. Klaire Kuiper volunteered to give a paper as did Rev. Wm. L. Hiemstra, Dr. A. Hoekstra, and Prof. C. Jaarsma.

Among the motions made at the business meeting of this first conference was one that if financially possible the Arrangements Committee should mimeograph and distribute a report of the conference. Prof. C. Jaarsma was the only one who submitted a complete copy of his speech. The others submitted only an outline or a digest. A conference reporter had been appointed but with the lack of copy there wasn't much to report. However, a conference secretary had also been appointed and he had taken rather copious notes of both the speeches and the subsequent discussions. It may be somewhat embarassing to report at this late date that the so-called Proceedings of the First Calvinistic Conference on Religion, Psychology, and Psychiatry was actually a kind of hoax. It was mostly a composite of the secretary's notes, and he still remembers the several days he spent weaving those "notes" into compositions.

It may be helpful to quote a few other motions made at that first conference. These motions indicate something of the early tone of this organization as well as some foresight into its essential character. There was a motion, the first one, that "this Conference be held again next year at approximately the same time." And the second motion was "that the Conference continue on a broad basis of both Psychology and Psychiatry from the Calvinistic standpoint." A motion carried to accept "the offer of Calvin College to serve as host for next year's conference" and in this connection it was significantly added, "The thought was expressed that at this time the Conference does not feel that it wants to be sponsored by any specific institution" and also that "Hope College does not want to be excluded from being host at some future time." Lest you miss the import here, it should perhaps be noted that at that time there was some discussion as to whether this organization was to be connected with some institution as e.g. Calvin College. A number of significant suggestions were also made for the newly elected Conference Committee to consider for future programs such as having an evening meeting, encouraging young people to take up work in the fields of psychology and psychiatry, interesting more people in these fields by having articles published in our church periodicals, creating positions or situations for the use of such persons who are interested in these fields, finding out what sort of clinical instruction would be advisable for theological students, and discovering what topics the members would like to have treated at the next conference.

About forty people attended this first conference. Eighty copies of the "Proceedings" were mimeographed. One wonders whether these copies have now become collector's items.

This was the situation which gave birth to our present organization. Because of time limitations it is imperative that the subsequent development of this organization be passed in quick review.

Calvin College continued to be host for the next two conventions. In 1957 the Convention was held in Holland at the Western Theological Seminary. In 1959 we met for the first time at Pine Rest and again in 1964 and 1965. In 1961 the Convention was held in Chicago and the following year at Hope College. Besides the first three times, Calvin was also host in 1958, 1960 and 1963.

In 1956 a proposal was accepted to organize as a permanent association. The following year a constitution was adopted and the name changed to the present one. In 1963 the original constitution was revised to its present form. (The form of this constitution is to be found in the Proceedings of these years.)

During the first few years the organization grew slowly. At the first meeting in 1954 about 40 were present. Five years later the membership still was less than 80. But the next year (1960) this had increased to 107. By 1964 our membership rolls listed 177 (however, not all of these are necessarily active members, and some attempts are now being made to correct this matter).

As indicated on the reverse side of the title page of our Program, during the first few years the convention programs were somewhat of the "shotgun" variety; that is to say, the topics were scatterred in various directions. Many of them had to do with "approach" or "attitude" or "method." In 1957 an attempt was made to weave the Convention program around the theme of a Christian Concept of Personality. Since then there has been a concerted effort each year to have a common theme which in some way will further Christian understanding of personality.

What else does one include in a brief historical sketch? One hesitates to mention names. There are so many who have contributed time and talent to make this association what it is today. Board officials can make plans and generate topics, but it is the speakers, the participants, and the members who eventually are responsible for the success of this organization. And to all of them goes the major credit. Some mention should be made of those who have served on the Board; some of them have served as many as nine years of the twelve that this organization has existed. It would be too boring to list all the names of those who thus served. But if it is appropriate to mention past officers, for the sake of the record these are to be mentioned: as Presidents: Dr. K. Kuiper 1954, Dr. John Kingma 1955, Dr.Gelmer Van Noord 1956, Dr. Robert De Haan 1957, Prof. Carl Kromminga 1958, Rev. Allen Richardson 1959, 1960, Prof. John T. Daling 1961, 1962, 1963, Dr. Johannes Plekker 1964 - ; as Secretary: Prof. John T. Daling 1954, 1955, Prof. C. Jaarsma 1956-1960, Rev. Harland Steele 1961- ; as Treasurer, Dr. Johannes Plekker 1954, 1955, Mr. James Split 1956, Rev. Allen Richardson 1957, Miss Cornelia Bratt 1958, 1959, Dr. Marinus Beukema 1960, 1961, 1962, 1963, Mr. Philip Lucasse 1964- .

There would be more than a minor omission if it were forgotten that Dr. Klaire Kuiper also fathered week-end retreats for C.A.P.S. members and their friends. Four of these annual events have now been held. Honesty demands the admission that thus far the membership at these Retreats has not been large, but those who have attended abound in praise for the rich blessing they have received from attendance at these Retreats.

There are a few other dates of more or less significance. In 1957 the first official stationery was printed. Also in 1957 the Secretary began receiving a small honorarium for the rather large amount of work connected with this post. The following year witnessed our first necrology item with the passing of Dr. John Kingma. This current year marks the passing of two more members, Dr. Jacob Mulder and Dr. Gelmer Van Noord, both of Pine Rest. In 1958 the Association was officially incorporated, but it took several years before it was recognized as tax-exempt. The first Summer Retreat was held in 1961 and the first Workshop in 1965.

Although this association has accomplished much in its short history, there are still items of its earlier agendas which have not been realized. The major one, no doubt, is that we are still a long way from achieving the initial hope of developing "a distinctively Calvinistic dynamic psychology" (as expressed in Dr. Kuiper's original letter), although we have no doubt made some progress in arriving at "a clearer understanding of what the Calvinistic approach to psychology is" (as expressed in Dr. Plekker's reply to the above letter of Dr. Kuiper). We have not yet published monographs or pamphlets (a hope expressed at the first conference). The Board has discussed this at various times but nothing concrete has developed. Could one of the reasons for this failure be that we underestimate ourselves? I am convinced that much material has appeared in our Proceedings of past years which, with some editing could very properly be presented in monograph form. This seems particularly true of the material of last year. What was said about "The Dynamics of Forgiving" would make a unique contribution to American psychology.

It is difficult to close this historical sketch without looking upward as well as backward, and then utter just as others have done when they viewed an historic event, "What has God wrought!" To Him be the final praise for whatever good we have accomplished by our organization.

P.S. There is nothing sacrosanct about the original purpose of this Association. However, it seems to me that one is not doing justice to the genius of a Christian Association for Psychological Studies if its principal task becomes that of undertaking what can be done by others equally well or perhaps even better because of better equipment, more readily available funds, etc. I do not mean that our organization must always engage in rear-guard action, always being only critical and evaluative. We can also engage in vanguard activities. I believe C.A.P.S. did so in a very significant fashion last year when it centered on the discussion of a topic about which Christians are peculiarly suited to make a contribution, because forgiveness arises so acutely out of their own experiences. No doubt there are other areas where we do not have to be almost exclusively dependent on others for facts, but where we also have available not only the facts but also the possibility of at least as good and possibly better explanation of the facts than that proffered by others. As I stated in my Presidential address in 1962 at Hope College, I still believe that many of you have first hand data in your own files, and insights arrived at in the course of your own work. These insights have filtered through or rather have been crystallized from a Christian perspective, and therefore are most likely different from, but no less cogent, than those supplied by others. No doubt many of you have found verified in your own experiences the kind of insights Viktor Frankl presented in his Man's Search For Meaning and Rollo May in his Existential Psychology. Couldn't many of you have written similar things from your experiences and insights?

My main thesis is that I fondly hope that the essential character and purpose of this organization will remain fairly close to that which was originally intended. This is my cherished hope, not because it is something of the older generation, but because it is Christian and therefore ever necessary.

**(Editor's Note) A resume of the material presented by the discussants was sent to the C.A.P.S. membership in a Newsletter of July 1965. The discussants were David Busby, M.D. of Niles, Illinois, Ronald Rottschafer, Ph.D. of Chicago, Illinois, and Chaplain Paul Miller, of Ypsilanti, Michigan.

The Minister As Counselor in The Community

by

Wm. L. Hiemstra, Ph.D.*

The literature of the National Association for Mental Health advises troubled persons to seek help from their clergyman or physician. The same sentiment is found in articles in women's magazines relating to mental health. Pastors of suburban churches report that persons without any church connections frequently request pastoral counseling as a result of this advice.

In a survey reported in the book, Americans View Their Mental Health, as part of the Joint Commission's Report on Mental Illness and Health, 42% of people who needed help consulted clergymen, 29% physicians in general, 18% psychiatrists or psychologists, and 10% social agencies or marriage clinics.

It is also stated that those who consulted clergymen were looking for support and advice; few were prepared to be told that they must accept at least a share of the responsibility for their problems and that they must change themselves accordingly. This may be why so many chose the support of the clergyman and physician over the more searching, difficult, and prolonged therapy offered by the psychiatrist.

Other factors which cause people to consult clergymen rather than psychiatrists are the cost of psychiatric assistance and the reluctance on the part of troubled persons to admit the need for help or to indulge in the self-examination that might lead to this conclusion.

Sometimes troubled persons hesitate to consult their own pastor for counseling and prefer to consult a minister in the community who is interested in helping people. This may in part be due to a hesitancy to begin a therapeutic relationship with a person with whom the potential client had a friendly relationship. Dr. Richard V. McCann reports in The Churches and Mental Health that the personality of the clergyman appears to be more significant in determining whether a parishioner sought his help than either religious faith or social and economic status. He also notes, (Action For Mental Health, p. 136), "although women, young adults, and college graduates make the highest use of pastoral counseling, parishioners in distress do not tend to be highly selective about whom they choose for help. They go to the nearest concerned person who might have had some previous knowledge or experience with the type of problem they face, and to others known to be interested and available."

Pastoral counseling centers in the community are necessary for several reasons. They provide the anonymity clients desire and avoid what they anticipate as a problem: confronting their pastoral counselor as a preacher on Sunday before, during, and after a period of counseling. Dr. J. G. Fernhout who is the director of "Centrum voor het Zielzorg" (Pastoral Care Centers) in the Netherlands says that when he has office hours in Utrecht, people from Amsterdam come for counsel, and when he is in Amsterdam people from Utrecht come. Dr. Fernhout believes this is done to further insure anonymity.

The parish minister frequently lacks adequate time for pastoral counseling. In analyzing some surveys Dr. McCann (Action For Mental Health, p. 135) "finds that the amount of counseling the average clergyman gives is surprisingly low, averaging 2.2 hours a week. ... Sixty percent of the clergy counsel less than two hours a week and depend largely on "common sense" psychology. Only 7 percent counsel between 10 and 22 hours a week, and this small minority have usually had graduate training in psychology."

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The average parish minister is not trained for pastoral counseling and as such finds himself confronted by parishioners in distress. In this situation the parish minister has considerable ambivalence about the efficacy of religious resources, and at the same time he has reservations and anxiety about referring parishioners to psychiatrists and other professional resources. More than one third of all counseling problems are estimated to be of serious psychiatric dimensions, although only one tenth of these problems are ever referred by clergymen to psychiatric resources.

Pastoral counseling centers are of recent origin and the work of the Christian Guidance Bureau in Grand Rapids is prior to the establishment of pastoral centers in urban areas under the sponsorship of Protestant denominations.

Under the sponsorship of the Lansing, Michigan Council of Churches a center is due to open in 1965. It will be patterned after a program operating in St. Louis, Missouri.

Those responsible for the establishment of the Lansing Center believe there is a need for this program because social and psychiatric groups have avoided religiously-oriented subjects and ministers, although available and wanting to help, are unprepared.

The director of this Center will be a minister to help differentiate it from other mental health facilities and to relate strongly to problems of religion or with religious overtones. The Center will also formulate an extension service to ministers of Central Michigan to counsel pastors who themselves have problems.

The Center is expected to become a resource to the Michigan State University's program in pastoral counseling by providing internships and encouraging graduate students to do theses and other research. The Center will also provide in-service training for Lansing area ministers who want to do more adequate counseling in their parishes. This training will provide various forms such as periodic conferences and institutes on special problems in pastoral counseling, and brief or intensive seminars.

Pastoral counseling centers ought not to be considered substitutes for other mental health facilities. They probably are the best organizational method for making the counseling functions of the ministry more widely available even if pastoral counseling centers do assume functions that many believe are more properly the responsibility of the individual pastor.

The centers should be staffed by adequately trained personnel. In this way the center can serve as a screening agency to foster cooperation between religious and mental health resources. The center can also provide advanced clinical training of the clergy in a parish setting.

Pastoral counseling centers can serve the church and community by providing pre-marital testing and counseling. The vocational needs of young people in relation to a Christian philosophy of work could be met by the Center. If these two needs alone were met the Center would more than justify its existence.

Pastoral counseling centers could be sponsored by a council of churches, a classis or presbytery or any other interested grouping of churches. The Methodist Church through its Indiana Conference successfully sponsors centers throughout the state of Indiana.

Pastoral counseling in the community can be effectively integrated with the counseling of the parish minister, the seminary preparation for pastoral counselors and hopefully with the relationship of counseling insights and preaching.

"The Role of Counseling Insights in Preaching"

by

Melvin Hugen, Th.D.*

Pastoral counseling could have saved many a sermon from the tribute paid to the speeches of President Harding: "an army of pompous phrases moving over the landscape in search of an idea." Preaching is one of the forms of communication of the gospel. The gospel is communicated in many ways, but preaching is one of the more important means of gospel-communication.

Communication is important to the gospel. Hallford E. Luccock said in the Lymen Beecher lectures series of 1953 at Yale University, "The very genius of Christianity is sharing, the conveying of a message. .....the gospel is not merely an idea, a message, but an idea in process of communication." (1) When it loses that motion of communication, it ceases to be itself.

First, **COUNSELING CAN HELP MAKE PREACHING GENUINE COMMUNICATION OF THE GOSPEL.** We, more than previous generations, have understood that genuine communication is a two-way street: It is not simply proclamation. It is communication, and communication demands more than an announcer, and more even than a receptive listener. Communication demands dialogue, not necessarily verbal dialogue, but dialogue, never-the-less. Before the pulpit can speak to the pew, the pew must speak to the pulpit.

Preaching is not a broadcast into an empty void. It is a message to a person. In a sense every sermon begins with the congregation: the questions, the needs, the problems, the sorrows, the despair, the ambitions, and the joys of people rise up as a cry for bread. Preaching is the answer to that cry. Preaching has often been represented as a proclamation demanding a response in the person who hears. It is that, but it can also be represented as God's response to a proclamation of human sin and misery.

The material content of preaching the message does not come from the pew but from the Word of God. However, preaching is not simply the Word of God. It is the Word of God mediated through a man to other men. In preaching the Word of God is not void and without form. For preaching to become genuine communication the minister must learn to know his people in depth.

Early in my ministry I was often concerned about the sophisticated sins, doubts and despairs of our age. When in following the preaching schedule of our denomination I came to the commandments, I often addressed myself to the refined forms of spiritual adultery, the sophisticated forms of lieing, misrepresentation through advertising, etc. A year of counseling taught me that relevant preaching was speaking to a garden-variety form of sins and needs of men. The greater problems were not the sophisticated forms but the ordinary everyday common-place sins.

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Counseling teaches the pastor to be a listener. It teaches him not to rush in where angels fear to tread. It teaches him to overcome his natural propensity to speak before the Lord has spoken to him. Whatever inadequacy the three friends of Job had as proclaimers of the Word, at least they knew enough about preaching to sit with their brother Job for one full week in his misery before they dare open their mouth. One cannot proclaim the Word with power until one knows the person to whom he speaks.

Many of us are in the position of the theological student who wrote a paper for his systematic theology class entitled, "Dialogue With A Pantheist." It was a good paper. But some two years later he complained to the professor of his class that he did not find many pantheists in the Bronx. (2)

Counseling teaches not only the language of the people, their thought patterns, but also their deepest spiritual needs.

Secondly, **COUNSELING KEEPS THE MINISTER FROM SIMPLISTIC ANSWERS.** When a minister stands on a pulpit, he can offer brilliant analyses and answers to problems and questions, for no one can talk back, call him to account for what he has said, or point out the inadequacy of his answer. In counseling the cliche and the worn moralism has no power to give freedom from the slavery of sin or comfort to the suffering man. Counseling drives a minister back to the bedrock of the gospel. It drives the preacher back to the Word of God, to wrestling with Scriptures to find truth. It drives him back to understanding the Word of God in depth, to listening not only to his hearers but also a listening to God.

Luccock, whom I quoted earlier in this paper, also said, "I do not know who first invented the phrase 'the simple gospel.' I hope that God, being slow to anger and plenteous in mercy, has forgiven him. But the evil that he did lives after him." (3)

Preaching has found a new and powerful ally in the practice of pastoral counseling. It has done much and will do more to help the preacher come to sharper focus in his sermons.

Thirdly, **COUNSELING WILL CLARIFY FOR THE PREACHER THE MEANING AND IMPORT OF MANY DOCTRINES.** For example, every Christian minister knows the doctrine of atonement: that Jesus Christ has by His life and death atoned for sin, that we cannot pay and need not. But the practice of counseling may clarify for him the importance and meaning of this doctrine in a way that he could never learn it from his textbook or from simple study.

For example, an obstetrician and his wife were having marital difficulties. This man was a capable and extraordinarily devoted physician. He enjoyed his work and he had a large and successful practice. As a matter of fact, he did more than his vocation actually demanded. He spent more time away from home, more time with expectant mothers and in the labor room than was necessary for a competent fulfillment of his responsibilities. He was using his practice to flee the pressures of his home. During his years in medical school and during his residency he was unable to take a very active part in his own family life with his wife and several growing children. Later, when he could give more time to his family, he found that he could not cope with the pressures and tensions of the home. He tried to reimburse his family with extensive vacations, more life insurance than was normally considered adequate, and the provision of many luxuries. The pastor in the process of counseling will soon discover that this man is motivated by guilt feelings. However, self-atonement is always inadequate. It can never accomplish what it intends. No effort at self-atonement, no matter how sacrificial, can effect genuine reconciliation. His efforts will satisfy neither himself nor his family. Also, self-atonement is unnecessary. Jesus Christ has made atonement.

Another example is the case of a couple who found that the child they adopted was of racially mixed parentage. Upon this discovery they returned the child back to the adoptive agency. Another child was placed in their home and this child developed many discipline problems. The parents were trying to be the best possible parents to this replacement child. As a result they were spoiling him and not demanding obedience and respect. They, too, were trying to atone for some guilt feelings that remained toward the first child.

But man has discovered not only many ways of self-atonement. He also attempts in many ways to make others atone for their sins. The man who cannot forgive his wife for her marital infidelity but demands that in some way or other she pay for what she has done with hurt, injury and suffering is also rejecting the atonement of Jesus Christ.

One of the papers that was given at last year's convention showed clearly that forgiveness is grounded in the atonement of Jesus Christ. We are able to forgive another person, to forget his sins, to hold them against him no longer, only because someone has paid for these sins, Jesus Christ. Our ability to forgive is grounded also in our knowledge that we are forgiven because Christ has died for our sins. The practice of counseling can add a dimension to our understanding of the doctrine of atonement and its relevance for life that might escape us in our ordinary preparation for sermons.

Again, counseling can aid a minister in his understanding of sin. The New Testament clearly presents sin as an enslaving power as well as that which makes us guilty. Sometimes we tend to ignore this aspect of sin and place the emphasis almost entirely upon the guilt of sin. In counseling a preacher learns that many people first experience sin not as something that makes them guilty in the eyes of God or even in the eyes of their fellow man but as a slavery, as something that they feel powerless against. The first question is not "Can I be forgiven?" but "Can Jesus help me?"

The husband involved in a sexual affair with another woman often experiences this side of sin. He wants to break out of his practice of adultery but he lacks the ability to do it.

Salvation through Jesus Christ is more than forgiveness. It is also liberation. For Jesus said in John 8, "If the Son of Man makes you free, you will be free indeed." And he defined freedom as freedom from sin and slavery as being enslaved in sin.

My understanding of the doctrine of the Covenant has been extended through premarital counseling. I have learned to understand that one's ability to effect a Christian marriage, one's readiness for marriage, depends to a large degree upon the quality of the marriage of one's parents. For this is the marriage that a child has seen for years on end, under all sorts of circumstances, good and bad, and not from the outside but from the inside. From it he has learned -- for better or for worse -- what role a husband plays in marriage and what role a wife has. He learns how people handle difficulties and problems. He learns either to forgive or not to forgive, to love or not to love. What he has learned affects his own ability to achieve a Christian marriage.

Finally, one of the more important things I believe that counseling can teach a minister that will help him in his preparation of sermons and give insight into many of the great texts of scripture is that love in sinful world inevitably involves a man in suffering. This is a lesson that all counseling will teach. Just as God's love for the world led to the suffering and death of Jesus Christ because of sin, so the man who loves in a sinful world inevitably suffers.

(1) Communicating the Gospel, pp. 14

(2) Ibid, pp. 75, 76

(3) P. 46

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The Pastor in Parish Counseling

by

Theodore J. Jansma, Th.B.*

This paper will deal with the pastor's ministry to the individual member of his church. Because of time limits I shall suggest only the pastor's general attitude and approach to all individuals with problems and needs which are not met in the public ministry, those whom the pastor seeks out on his own initiative as well as those who come to him on their own, the sick, the sorrowing, the intellectual doubters, the weak in faith, the morally fallen, the border-line neurotic, etc. The focus will be on the pastor's attitude of mind and heart, his feeling toward the troubled individual, his concept of the whole and all its parts. The division of theology, Poimenics, underlying this ministry to the individual will not be discussed, neither can we marshal the various Biblical data relevant to our subject. However, I shall try to explore one particular Biblical passage together with some contributions from counseling psychology which may enrich our understanding--the Parable of the Good Shepherd, Luke 15:1-7 (Read).

Jesus introduces His parable with a rhetorical question-- "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost?" The implied answer is, "of course, naturally". That is the answer of a real shepherd. Sheep are valuable, and the sheep owner would soon be bankrupt if he did not go after the strays. But that answer is not so obvious in the church. Out of a hundred members one is easily overlooked. We figure that ninety-nine is more than one and therefore need more attention than the one. The shepherd's arithmetic seems impractical in the affairs of the church. We are inclined to say--ninety-nine percent for the flock and one percent for the stray. But our arithmetic is completely wrong; we make a false separation between the one and the many, we divide when we ought to multiply, we subtract when we ought to add. The good shepherd never thinks that way, he does not think in terms of ninety-nine and one. He always thinks of one hundred, of the flock, of the unbroken oneness. His heart burns at the thought of a wolf with a sheep in his jaws. The hireling is content with a nice clean fold and ninety-nine peaceful grazing sheep. But the shepherd never counts en masse; he *counts them one by one. He loves the flock, and for the sake of the flock he loves* the one. To him less than one hundred percent is unthinkable, and he must go after the one to heal the breach in the flock. And this concern of the shepherd for the wholeness of the flock is also the guarantee of the safety of each individual. Which of them could not wander off and fall among the rocks? Which of them would be secure if the shepherd did not love them all? Or, to use another Scriptural figure, how can any part of the body be safe and healthy if one part is neglected and allowed to rot? Students of contemporary society are continually pointing out that terms of community and interpersonal relations such as neighbor, family, home, no longer mean what they used to mean. It is one of the symptoms of our cultural sickness that people feel isolated, lonely, alienated, estranged (Fromm, "Man For Himself"; Riesman, "The Lonely Crowd"; Jung, "The Undiscovered Self", et. al.). If there is one place where these feelings should be cured, it is in the church of Christ. There, of all places, must be manifested and demonstrated the spirit of communion, of belonging to each other, of concern for each other's needs and problems. Man is crying out in his loneliness for someone with the shepherd's heart, through whom one is united with another, who serves as a catalyst that combines and heals that which is separated and broken.

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The shepherd's concept of the flock drives him to the search. His eyes turn in every direction, his ears alert to the slightest rustle that betrays the presence of the stray one or of a marauding beast. Seeking is to make oneself familiar with the ways of wandering sheep, with the trails of wolves, and the lairs of killers. It is acquaintance with the hiding places of danger, violence, and sheep murder. Seeking is not opening the door of the fold and then painting over it with beautiful letters "This is a Fold", and with it a special invitation to stray sheep and wandering lambs. Seeking is going out into the canyons and mountain passes. It is listening, probing, understanding. We are often too quick to judge and condemn, to accept appearance and surface evidence, to jump to hasty conclusions and to write off the brother or sister who has violated our code. By searching and a sincere attempt to understand we often get quite a different impression. The drunkard is scandalizing his church and family, neglecting his work, losing his friends, and heading for disaster. The minister and elders advise him that drastic steps will be taken unless he repents and reforms. Everything seems quite in accord with Matthew 18 and the Scriptural course of discipline. But there is one thing wrong and it is a fatal error. No one has tried to enter a searching and understanding relationship with this man to uncover his inner conflicts. No one has taken the time and effort to create a climate in which this sinner can feel free to talk about himself, to speak confidentially about difficulties that he wants to hide even more than his drinking. The alert shepherd might discover that the wife, who is a faithful member of the church and active in the mission society, is a very difficult marriage partner, and that the husband needs a new atmosphere in his home, that he needs a place where he can feel at peace and have a sense of belonging. Or take the woman involved in an extra-marital "affair". Of course, she is wrong. But what lies behind it? We would feel for this woman if we knew that her husband has never given her the warm and tender affection that her heart craves, that she has been used by him sexually almost like a prostitute, that he has used her as a thing and rejected her as a person, that he has starved her emotionally and therefore violated her physically. Or take the lamb of the flock who is a problem at home and school and is generally regarded as a "bad boy". No doubt, he hears enough condemnation, but who will try to help that boy to understand himself and the human needs that he is trying to satisfy in his unsocial and anti-social behavior? Our problems lie below the surface and they require searching, probing, understanding, the art and heart of shepherding.

Modern literature on counseling constantly emphasizes the importance of listening, searching, and understanding. We are too ready to talk to people in trouble, too handy with advice and warnings. But every counselor can testify to the relief experienced by people when they feel free to open up and talk out their problems in an atmosphere of confidence and understanding with a counselor who is seriously searching in the rough places. The troubled person must not be the object of our censure or contempt, nor of our patronage and pity, but the object of our search and the challenge to our understanding.

This leads us to another quality in the good shepherd as illustrated in the parable --his persistence-- "until he find it". It's so much easier to enjoy the comfort of the fold than to go out after the lost sheep. And if a search has to be made, if the terms of the Book of Discipline have to be met, then let's get it over with as quickly as possible so we can get back to the ninety-nine, back to sermons and the routine of congregational life, back to the program of the Men's Society and the project of the Ladies Aid. Many a sheep has been lost because the shepherd was fainthearted and gave up too soon. Of course, the shepherd's efforts are sometimes unrewarded and he does come on unmistakable evidence that his sheep has perished. We may never assume that we are omniscient and omnipotent, that we have the answer to every problem and the wisdom to prevent every tragedy. But a shepherd's love is hard to discourage; he is persistent. He goes on where the hireling turns back.

We must not assume that a troubled person will open up the inner secrets of his life in the first interview. We must realize that the first revelations may not be the important ones at all, that there is considerable resistance to self exposure, and even that with the best intentions a troubled person may not be consciously aware of his real problem. There is so much beneath the surface in all of us that it takes persistence in getting at the real person within and at the core of infection. Psychiatry is concerned with the underlying tensions, fears, motivations, past and present forces that influence behavior. Psychoanalysis speaks of layers in the personality structure, layers that have to be peeled away one by one, so to speak, in order to get at the core of the psyche. New pastors are not psychiatrists or depth psychologists, and we certainly do not presume to uncover all the twists and turns, the wounds and fractures of the delicate and complex entity of the human personality. The art of shepherding sometimes requires that we enlist the help of others if we are really concerned about the person in trouble. We must acknowledge our own limitations and be familiar with other helping resources in the church and community: a friend of the counselee, another pastor, a doctor, or a community agency may help where we cannot. Such referral is done, of course, with the counselee's consent, otherwise it would be a breach of confidence. And it is done in the spirit of persistence in searching out the real difficulty. We may not suppose that if we can't get anywhere, no one else can either. Although we are not professional counselors, psychiatrists, or psychologists, and have other limitations as well, we are human beings who can, if we are honest and sincere, relate to another human being. There is a commonness, a bond, a mutuality in spite of each person's individuality. Our humanness qualifies us to share in another's problem. This is important. A psychiatrist, psychologist, minister, elder is first of all a human being. That must never be obscured by our office or profession. We offer ourselves as fellowmen of like trials, passions, weaknesses. The counselor tries to establish a person-to-person relationship in which the troubled one entrusts himself to another. Some therapists have been turning away from the long-term treatment of classical analysis and are paying more attention to the patient's current situation. It is also conceded more generally that a non-professional person, a loving human being with a genuine concern, can do a lot for an emotionally disturbed person. And I don't think it was necessary to be told that by highly esteemed scientists as if our pastoral efforts needed some quasi-scientific respectability. We Christians always knew that or, at least, we should have known that the Bible has a good deal to say about the health inherent in the communion of saints, of the importance of bearing one another's burdens, of the strength that love can impart and the fear that love can cast out.

Persistence in seeking the straying is not born of curiosity or morbid interest in other people's troubles. A shepherd's persistence is the drive of his love, the heart-ache for his lost sheep, the willingness to spend himself for others. Persistent seeking is not a cold professionalism or official duty; it is the profound concern of one human being for another. It is unwillingness to part from some one precious. A wolf with a sheep in his teeth is intolerable to the shepherd.

"And when he hath found it, he layeth it on his shoulders." Here is the shepherd at his best; he takes the burden upon himself. I enter with you into your problem; it becomes our problem, our pain, our shame, our feeling of guilt, our sorrow, our weakness. I do not judge or condemn. I bend myself under your burden. The shepherd's strength is in his carrying, not in dragging sheep back by the scruff of the neck. Some methods in dealing with lost sheep give the impression that squealing pigs are being dragged by tail and ears to the slaughter pen instead of sheep being carried to the fold. And the opposite extreme is just as bad when, with cajolery and flattery, we say, "you are a fine sheep, and we have such a comfortable fold, and your problem is not so serious; cheer up man", The shepherd must be a real person, honest, sincere. He may not talk and act as if there is no burden. Nothing is gained by a glib "cheer up". Neither can he help the troubled soul by a self-righteous, superior, and authoritarian attitude. There are two words, two concepts that are constantly emphasized in counseling literature-- Acceptance and Empathy. By Acceptance is meant the counselor's ability to hear revelations, confessions, exposures without an attitude of shock or condemnation, without conveying by word or gesture that he thinks less of the person in spite of the filth that has come forth. The troubled person usually already has a deep feeling of guilt and self-condemnation, as well as a feeling of being under social censure. He needs someone who will accept him as he is, who is willing to begin at the existential point. That is the way we ask God to accept us--"Just as I am".

The other word, Empathy, has displaced the word Sympathy in many contexts. Sympathy is feeling with; it is a standing along side for support. And that is important. It suggests a commonness, an understanding, a similarity of experience, like one widow feeling with another. Empathy suggests something deeper and more intimate. It means feeling into. It is not merely standing along side as a supporting companion, but it is getting into the other's frame of mind, situation, feeling. It is a kind of fusion of spirits. It is a mother's pain when her child is hurt, a father's shame in his son's disgrace. It is intensely personal; weeping with those who weep, and rejoicing with those who rejoice. It is a reflection of the unique oneness of Christ the Good Shepherd with his sheep, something on our human level of the mystical union.

The emotionally troubled person must get the feeling that he is not alone, that another's shoulders are also under the burden, that his problem is not only understood but that he is accepted as he is. He must experience community with another. He needs another's shoulder muscles rather than his jaw muscles. It is said that successful teaching is done by contagion, by the personality of the teacher more than by his great store of knowledge. This is even more true in shepherding. Information and clarification of facts are sometimes needed, but the greater need is a healing relationship with a "healthy" person, a soul mate. There is a need to share feelings, often too deep for verbal expression, with someone who is sensitive to feelings, whose heart responds out of its own bigness and warmth. They need to experience those qualities of love that "vaunteth not itself, is not puffed up, ...is not easily provoked, thinketh no evil".

Above the rushing of the night wind and the howling of the coyote one hears the jubilant voice of the shepherd, "Rejoice with me". The hireling was just having such a nice dream of a raise in salary and is annoyed at being awakened. The other sheep move over grudgingly to make room for the "bad one". But there are no special stalls in this fold for the bad ones or the good ones. They belong together, giving warmth to one another. The fold is not just for a few prize animals that are trotted off annually to the county fair and bedecked with blue ribbons and that get their feed in sealed bundles addressed to the Pious Sheep. The shepherd knows nothing of such distinctions; he knows only the one fold. Discipline is sheep gathering, not scattering; it is binding up wounds, picking thorns out of the feet, lamb carrying, wolf fighting. And when the sheep has been snatched from the wolf's jaws there must be rejoicing. And there is rejoicing whatever we do. There is music of harps and celestial harmony. There is joy in heaven. And that is wonderful because angels have no experience of family bonds and the fellowship of the redeemed.

Note: I acknowledge a special debt to a study on the parable in Dutch by N. Bass.

THE EDUCATION OF PASTORAL COUNSELORS

by

Carl Kromminga, Th.D.*

(Summary)

How do we educate men to become what the other speakers, and the Rev. Mr. Jansma particularly, have declared the pastor to be? Seminary preparation of pastoral counselors has been a matter of concern to this organization since its beginning. This concern continues to be relevant. I do not propose to bring you an answer to the problem of educating men for the role of pastoral counselor. I rather come with some observations and questions in the hope that your discussion will be able to give me some light on the problem.

I am not concerned to discuss the problem of the teaching of what traditionally and rightly has been called "Poimenics" (the science of the art of shepherding), except incidentally. My particular responsibility in the training of men for pastoral counseling lies in the area of field work.

Field work is, indeed, work. There are pastoral tasks to be accomplished by the students who engage in field work projects. The translation of experience into meaningful self-knowledge on the part of the trainee is the function and task of field education. This is the substance, I believe, of the contention of Dean Milton C. Froyd of the Colgate Rochester Divinity School in a series of consultations for Directors of Field Education recently held throughout the country under the auspices of the American Association of Theological Schools and the Lilly Endowment, Inc.

Dean Froyd emphasized that Field Education must help the student to achieve clarity as to his person and identity in the pastoral situation. This involves his coming to clarity - through evaluated field experience - on the question of the function of the Church and its ministry in the world. How is the minister in spe to function as a total person in the light of the true function and purpose of the Church and its ministry in this world? Field education must help the student to apply his "theology of the Church" to the question of ministerial operations.

Nevertheless, field work is work, and the value of "learning by doing" must not be discounted. Here are some of the problems we face in attempting to give the student an opportunity to learn by doing, and, in the process, to achieve a sense of his true identity as a minister.

A limited amount of field work can be carried on along with the full load of lecture and seminar work in the academic theological disciplines. Yet "concurrent" field work tends further to fragment the student's time sorely needed for acquiring knowledge of the more theoretical theological material. Many seminaries have found that summer or term full-time field work allows for maximum attention to field activity without hindrance to theoretical study. But a summer field work program is beset by these problems:

1. The summer period is very short. Ten or twelve weeks on the field is often too short a time to allow the student to see pastoral problems through to a satisfactory solution. This is especially true of problems in the area of pastoral counseling.

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2. The student is poorly equipped to deal with the problems which he faces on the field. This is especially true, of course, of the student who goes to the field after only one year of seminary training.

3. The student does not possess the ecclesiastical authority required for assuming full responsibility for the pastoral care of the members of the Church, and he lacks the symbolical authority which non-members seeking help respect and desire.

4. The supervisor on the field may fail to supervise well, may fail to supervise at all, or may fail to allow the student to assume enough responsibility to make his experience challenging and real.

Another way of "blocking out" time for field work is to interpose a year of intern service between the second and third years of in-seminary education. Post-graduate internship is also a possibility, but this arrangement does not allow for an adequate interplay between on-field experience on the one hand, and in-seminary instruction and guided theological reflection on the other.

By far the largest problem facing those who must guide an internship program is that of securing pastor-supervisors who are qualified to educate the intern on the field. In addition, the problem of giving the intern just the right amount of responsibility on the field is one which makes it very difficult to structure an internship which will be of maximum benefit to the student, while also adequately serving the real needs of the field.

One very valuable adjunct to field education must be mentioned. In the area of pastoral counseling, Pine Rest has been conducting a very significant program which is integrated with the courses in Pastoral Care at Western Theological Seminary and Calvin Theological Seminary. This excellent arrangement, however, can only serve a limited enrollment, and usually only the vitally interested student takes advantage of this special course. Quite understandably, the student who most needs to be aroused to face the problems of pastoral counseling is usually excluded from the program.

Finally, we at Calvin Theological Seminary feel that we must do much more than we have done to this point to develop a program of group discussion for the purpose of helping each student achieve self-understanding. A program of this type, carefully organized and competently carried out, can do much to help the prospective minister realize that personal freedom from bondage to his own personality problems which is absolutely essential to his being free in the gospel of Christ to minister to souls in need.

The Dynamics of Learning in Christian Education

by

Elaine Lubbers, M.C.E.*

The purpose of this paper is to discuss the educational implications of the dynamics of learning Christian concepts. At the outset, I should like to assume that the basic techniques of learning Christian concepts are for the most part the same as for learning any other concepts. The real question in Christian education is whether learning has really taken place if only concepts are learned or can Christianity be learned by the learning of concepts. Ways of learning do not necessarily change with the subject matter. While we can use biological, sociological, philosophical and psychological information and utilize it in the field of Christian education, there is the added dimension of the theological. Christian educational theory is not a footnote to secular discoveries. The goals and values of Christian education and the theories of learning are derived from Christian theology rather than secular methodology. Any theory or method should be used within the framework of faith. "The educational work of the Christian church finds its motive in the fact that God has revealed himself, finds its message in the revelation itself, and uses methods that are consistent with the revelation of God and of his will." (1)

The primary means by which learning takes place in the church is through relationship. Revelation is the starting point. God chose to communicate through persons and through the gift of a Person who related himself to people in order that they might see "love in action" or comprehend by meeting. Christian education takes place in a social process. One learns to become a person in a group and it is the nature of the group that determines to a great extent the kind of person we will become. It was because of the nature of Jesus Christ that the disciples learned what it was to be a Christian disciple. The normal context of communicating the Christian faith is the life of the covenant community.

Lewis Sherrill states, "The self is formed, deformed, and transformed in relationships." (2) Because one of the primary means of learning is through relationships the concept of person, the concept of teacher and the concept of change are of vital concern to the Christian education. We shall attempt to briefly explore the implications of these concepts for Christian education and then direct our attention to the concept of content (or subject matter) and some basic theories of learning in the field of Christian education.

Learning and the Concept of the Person

John R. Fry in his book, A Hard Look at Adult Christian Education, swings hard and wide at the prestige that the word "person" enjoys among the educational experts of today. Fry states that" 'person' was originally defined in the Christian education of adults as a negative term meaning non-traditional student or post-student. The term came to be used as the best possible word to stand in anti-thesis to the old-style words, 'student' and 'class member.' 'Person' means non-all ear or non-all mind. A person learns. Students are taught. 'Person'means that happy creature in the Great Book's discussion group and not that bored creature in the Bible Class." (3) Fry takes great pains to point out that the modern idea of person is not the same thing as Biblical man. and that educators are not willing to test their image of persons against Biblical man.

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It might be stated that this same accusation can be leveled against many of the concepts of person as held by Christians in the disciplines of psychology and psychiatry. Nevertheless, the emphasis on "person" as discussed in contemporary personality theory has great significance for the process of learning in the field of Christian education. While we may agree or disagree on our image of the person, most educators are agreed that whether we are discussing, teaching, learning or education per se we must take into account some concept of "person."

While the teacher in the school of the church must know God personally and intimately, the teacher must also know man. How does a person come to be what he is? Why do certain ideas emerge in people? What are the factors in man that resist learning or change? How does the teacher see himself and understand his own motives and drives in relation to the student?

Trends in personality theory that hold that personality is best understood when looked at in depth or that persons are best understood when perceived as wholes have implications for the learning process. Since character may be formed by unconscious identification with adult figures, we need to scrutinize the teacher as person, to recognize the influence of parent-figures as teachers, and to be aware that the curriculum of Christian education has a responsibility to help Christians understand their own motives. We also recognize that the spiritual development of a person is not separate or apart from the education of the person as a whole and that everything that affects the student will affect the learning of religion.

A chief factor in the learning process of the Christian is the life of the congregation or the way the Christian life is lived out within the home and the community and in the relationship of one Christian to another. It is thus that we learn the meaning of acceptance, forgiveness and grace existentually rather than academically. Learning is both conscious and unconscious. In our emphasis upon the conscious, we have failed to reckon with what is learned unconsciously. Hence, a teacher's character and personality may be far more important than the content of the lesson. The statement attributed to Dr. George Coe that the curriculum is 90% teacher may be an extreme statement but it serves to remind us that content is only one factor in the process of learning the Christian faith.

When we understand personality as rooted in culture or that the "psychological environment" is of utmost importance in understanding the person, we see further implications for the learning process. The study of Scripture must be seen in its cultural context. The significance of challenging the Christian to become a transformer of culture becomes increasingly difficult when we realize how much the person is a product of his culture. When we see personality from the perspective of the "psychological environment" the words of Jesse Ziegler take on meaning: "It is not what God or the church really is that will be determinative in the life of the learner, but what the person sees God or the church to be." (4) Harry C. Munroe reminds us that in an effort to impose upon all learners the same application or response to a situation we have been deceived. "Imposed teaching deceives itself because it overlooks the varied meanings which the same word, act, or other symbols may have for different people. The only meaning one is capable of giving to a symbol is meaning which his own experience supplies. Meanings vary as experience varies. The learner never gets the full and exact meaning from a word, phrase, ceremony, or other symbol which the teacher meant to put into it. So the lesson learned never equals the lesson taught." (5)

A recent book on Christian education entitled The Return to Self-Concern by Allen F. Bray III emphasizes the importance of the "perceived self." The teacher has to attempt to see how the pupil views himself. Is he able or unwilling to learn? Does he have confidence in himself? Does he see himself "created in the image of God" with potential and possibility or does he primarily see himself as totally depraved? Is he a participant in the learning process or a sponge who soaks up what he is told?

The writings of Rollo May and Victor Frankl are indicative in some measure of seeing being and non-being as modes of understanding the person. How does the person view the possibilities of death, hate, estrangement and lostness? If we can recognize these concepts as realistically a part of every person, how does the good news that death, hate and estrangement are overcome in Jesus Christ affect the learner? Do we have a responsibility to help the learner rediscover a lost world and assist in restoring relationships which will give life meaning and purpose? In what sense is learning proclamation that vanishes the threat of non-being, giving one the courage "to be"?

A final thought in regard to the concept of the person as a learner is raised by Paul E. Johnson in Personality and Religion on how the God-man encounter affects personality. As Christian educators the concept of God as a major factor in personality theory cannot be excluded. Johnson's clear categorizing of four areas help to focus on the areas of concentration for the Christian curriculum. We are called to explore the: "I-Thou relation which is the God-man encounter; I-Me relation which is the encounter with self; I-It relation which is the encounter with the world of things; and the I-We relation which is the encounter with the other." (6) The Christian sees all relations or encounters from the perspective of the I-Thou relation. This is a determinative factor in the personality of the Christian.

Learning and the Concept of Change

Learning is change. Without change there is no learning. The goal of educators is to bring about desirable changes but when faced with what the educator means by the word "change" there is no precise answer. Paul and Augustine hold that man's will has been captured and man is enslaved in bondage and cannot extricate himself. Education in modern terms then is an impossibility. John Fry points out that when we look upon the learner as a person who is to undergo change we turn the person into an object to be acted upon. He writes, "People are not change objects. People do not change. They act and re-act. They are forced either to adopt new ideas by pressure brought to bear on them in their life situation, or else to resist these pressures with unmeasured willfulness .....The learner, when viewed as a change object, reacts as a willful human being .....Learning of the nature described in Christian education manuals does occur but only in individual learners, who act surprisingly unlike change objects because they have disposed themselves to learn before they enter the Christian education situation." (7)

Historic Christianity has always been concerned with changes in individuals. Jesus Himself led the way in this approach by working with persons, not with groups or classes of men. Jesus felt that changed people would produce changed situations and eventually a changed world. The prominence of change as a factor in Christian experience has two facets: on the one hand there is the inward change, aspects of which have been designated by such terms as faith, regeneration, conversion, salvation, and spiritual life; on the other hand, there is the outward change which has been variously called works, sanctification, Christian life, and cross-bearing.

Conservative Christianity has always emphasized that the primary change in human nature is wrought by an implantation from God through the Holy Spirit. The experience of this change is designated as conversion. Whatever circumstances, the social environment, and educational processes may have contributed to the overt act of conversion, the fact remains that traditional Christians assert that something supernatural has occurred within them so as to change the course of their lives. The psychologist may ascribe the turning point to the concomitance of pressures, but the writer of John's gospel, St. Paul, and Luke together with their spiritual descendants in the Christian fold have persisted in maintaining that "to them he gave the power to become the sons of God ..... which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (8) The conservative Christian does not attempt to prove or disprove this from the point of view of psychology; he accepts this proposition as an axiom of faith.

However one states the goal, the educator expects something to happen as a result of education. Wyckoff puts it thus, "In Christian education we are interested in re-creating personality, reconstructing personality, and transforming personality." (9) There is a tendency to speak of learning as a response to what God has done in Christ and to discover in the process of education what the implications of that response are for every area of life. David Hunter says there are four areas of change to be examined in the field of Christian education: the area of factual understanding, the area of perceptual and behavioral change; the degree to which a person is caught up within and has found his place in the Body of Christ, and the person's participation in the Church's mission. (10) Hunter is saying that change in Christian education must also be measured from a theological perspective.

Learning and the Concept of the Teacher

The teacher in Christian education stands in a peculiar relationship to the student when we say that the primary teacher is the Holy Spirit. Both student and teacher are co-learners under the Word. While we may speak today more from the perspective of seeing the teacher as a resource person, leader, or chairman, we are only saying that the function or role of the teacher has changed in relationship to the student and the goal of the educational task. And if we emphasize the Holy Spirit as the teacher, we are acutely aware that we still have a role and it does make a difference as to how we fulfill this role. God does work in and through and with people and not apart from them.

One of the most significant trends today is related to the dynamics of learning through relationships. This means that the personality of the teacher is a chief factor. When we maintain that one who has "learned the gospel has become a changed person" or a "new creature in Christ" we expect this change to be manifested in the way that one relates to other people. This means that the teacher would presumably be a free, open, understanding person. One who can accept. One who can receive questions and enter into dialogue without being threatened. One who may know or not know but one who seeks to know along with the students. One who realizes that being and doing are equally as important as saying and telling. This calls for a different approach to teacher training or leadership education centered more on understanding persons, communication and group processes.

Learning and the Concept of Subject-Matter or Content

The question of the content of the curriculum of Christian-education is one of the most challenging and creative issues of today. It is also one of the most controversial. What shall we teach? Bible facts, doctrine, creeds, catechism, morals, character education or what? It is assumed that the purpose of Christian teaching is to enable us to see the whole life of man in the light of the gospel. Therefore, the curriculum may be as broad as life itself as it attempts to minister to the total needs of man.

Traditionally, the church school has concentrated upon the communication of the faith through the transmission of Biblical facts, stories and creeds. There has been an innate fear of creative, explorative education. Pure doctrine and sound faith are best preserved by telling people the right answer to questions which are raised for them rather than by them. David Hunter has framed three unescapable choices of Christian education which bear upon our choice of subject matter. These are:

1. the choice between preparing people for the future and ministering to them where they are now.

2. the choice between the transmission of culture and the development of a culture change agent.

3. the choice between the development of a motivation that is dangerously close to being Pelagian and a grace-dependent response." (11)

He points out we are usually preparing people for something they will do at a later date. Even catechetical instruction is intended to provide a storehouse of values to be used five or ten years later. If God is present now, if we are to respond to him in this world, in this time and place, and as this person, the content of the curriculum must deal not only with what God has done but with what God is doing. We must not only understand Paul's response but seek to understand our own. We must not only be able to articulate the faith of our fathers but we must be able to verbalize our own. This says that to learn is to respond, to relate, to articulate and to integrate and this must be done by the person himself in response to the gospel. "It is heresy to infer that a child is not capable of responding to God's action in his life. There is a difference between understanding and response. A pre-school child is incapable of understanding most of the things he will understand in his adolescence, but God is acting in his life at one age just as certainly as He is at another." (12)

The content of the curriculum is the gospel and the gospel in relation to-- self, others, world, history--life! But with the emphasis on the freedom of the learner to make his own response. The concept of application is a baffling one! The Scripture is read, exegetical comments are given, and then an application is made of the gospel by someone else for me as if the learner is incapable of responding on his own. We have been more concerned with transmitting facts than developing faith. We have been more concerned with character education than Christian living. When we have taught theology instead of developing theologians we have created a people that seem to exhibit faith without works, piety without ethics, and conviction without love. We have tended to educate the will to believe without educating the will to do.

The task of teaching in the early church was focused on commitment in the personal sense. Gradually this has been replaced by an emphasis on custom, creed, and conformity in the intellectual sense. This change in emphasis brought a change in the curriculum content. With a renewed emphasis on response to revelation education for mission, and a returning emphasis in Christian education to provide the context whereby one may encounter the living Lord, one can expect a decided shift in curriculum content with more emphasis on creative response, experiential learning, participation, and the incorporation of the implications of the gospel into the life of the learner. It is one thing to verbalize the gospel. It is another thing to articulate the implications of the gospel for life. It is yet another to learn to live it. The content of the curriculum must provide opportunities for all three. Content cannot be described as biblical literature or church history, but must be viewed as the living, active word of God, as it was made known in Jesus Christ and is now being made known to us through the Bible and the life of the church. It also includes the process of assimilating this content.

Concepts of Learning in Christian education

While religious educators basically hold that learning theory for secular and religious truth is the same, there appears to be an added element in learning theory known by some as commitment, by others as encounter-response, and by others as engagement. Learning theory in the Episcopal curriculum includes four elements. These are: immediate personal encounter; identification of the encounter; symbolization of the experience; and the ordering of experience.

"If we use these four elements of learning in understanding and categorizing the nature of man's response to God, it then becomes possible to say that Christian learning involves an awareness of the action of God within our lives, a recognition of the religious issues which are created by God's action and our response, a relating of this experience and these religious issues to the mighty acts of God in the past, and finally, some comprehension of the relationship which this experience or symbol has to the whole body of Christian revelation and Christian experience... The learning is not complete in any appreciable sense until all four elements have become a fact in the experience of the learner." (13)

The Covenant Life Curriculum states learning theory in terms of a four-fold process of hearing or listening, participation or voluntary involvement, exploration or analysis, and accepting responsibility or undertaking. Such a process means that the learner opens himself to "hearing" a word which confronts him and is life-changing. The word comes from without and must be heard. The second process is the process of participation or identification with what has been heard. The "gospel story" is addressed to me. One cannot be a spectator reading this story as one reads Hamlet but rather one finds oneself as an actor involved in this great drama. "Participation requires that the teacher and learner recognize themselves as standing together within the Christian tradition, seeking to understand it by identification with it. This does not make for any less precision in teaching or learning but it makes it impossible for the church to regard either teaching or learning as mere transmission of factual data. Teaching and learning are recognized now as the transmission of an entrance into a whole tradition of faith and life." (14)

The third process of exploration demands the full use of the mind as the learner makes a thorough and critical analysis of what the Christian faith is and says to every aspect of life. It is an on-going process as we respond to the word in the world in which we are placed. And finally, the learner accepts responsibility for what he has heard and discovered. This fourth aspect brings the study program into the life of the church's worship and work and mission. So we can ask again, "What is implied in the learning of Christian concepts"? It seems to me that learning of the Christian faith does not take place without undertaking nor does it take place without thinking.

Is it really possible to learn or to be taught the Christian faith? Horace Bushnell reminded us that the child should grow up as never having known himself other than a child of God. Today we speak of a child in the framework of covenant theology by saying, "Be what you already are." To the communicant-age child we speak of responsible church membership rather than joining the church. But is it possible to learn the faith without the experience of decision which involves some sort of tension--at least the tension of facing the self in relation to God and others? Is it not necessary for the learner to see the need for change within his own personal being? Is it not also necessary for the learner to see that he is called to be an agent of change in the social or cultural situation in which he lives? Randolph Miller writes, "Unless the education system of the church brings boys and girls to the brink of the abyss where they make a decision for Christ and be saved or fall back and end up in the abyss, it is not a Christian system of education. Education at this focal point is evangelical or it is anti-Christ." (15) Learning theory involves tension, encounter, decision that demands the response of the total being.

In conclusion, Robert R. Boehlke has outlined a concept of learning in Christian education which he chooses to call "creation-engagement." He chooses the word "creation" because it is a word for God's act which symbolizes the unique and essential power of God. It encompasses the full scope of God's participation in the concerns of Christian nurture. Creativity is integral to the entire learning process.

"Engagement" signifies interaction, encounter, commitment, and mutually accepted responsibilities. The term "creation-Engagement" integrates the essential elements of learning theory for Christian education. Thus, Boehlke writes, "The concerns of Christian nurture are learned as God creates new selves through the engagement of persons within their field of relationships. Creation-engagement means that the human learner and God are in active relationship at every point in the learning process. Persons may and do learn attitudes, values, and skills without reference to God. But the particular attitudes, values, and skills of the Christian faith are not learned except as God is a co-particpant. Creation-engagement seeks to reclaim learning as a relational experience in which the learner is active rather than passive, intelligent rather than stupid, and reasonably free rather than determined." (16)

The question of where is God in the learning process is the question of the divine-human encounter, of man's response to God's self-revelation, of man's freedom and God's purposes. Albert Camus in The Plague has a conversation like this: "It comes to this," Tarrou said almost casually, "what interests me is learning how to become a saint."

"But you don't believe in God."

"Exactly! Can one be a saint without God?--That's the problem, in fact the only problem, I'm up against today." (17)

FOOTNOTES

1. Basic Presuppositions and Guiding Principles, Covenant Life Curriculum Foundation Paper, page 5.

2. Lewis Sherrill, The Gift of Power, The MacMillan Company, New York, 1955, page 45.

3. John R. Fry, A Hard Look at Adult Christian Education, The Westminster Press, Philadelphia, 1961, page 38.

4. Jesse H. Ziegler, Psychology and the Teaching Church, Abingdon Press, New York, 1962, page 27.

5. Harry C. Munroe, Protestant Nurture, Prentice-Hall, Inc., 1956, page 46.

6. Paul E. Johnson, Personality and Religion, Abingdon Press, 1962, Chapter 13.

7. Fry, ibid., page 65, 66.

8. John 1: 12, 13

9. D. Campbell Wyckoff, The Task of Christian Education, The Westminster Press, Philadelphia, 1955, page 29.

10. David R. Hunter, Christian Education as Engagement, The Seabury Press, New York, 1963, Chapter 7.

11. David Hunter, ibid., page 11.

12. David Hunter, ibid., page 30.

13. Ibid., page 48.

14. Foundation Paper V, Covenant Life Curriculum, Richmond, Virginia, page 7.

15. Randolph Crump Miller, The Clue to Christian Education, New York, Charles Scribner's Sons, 1950, page 117.

16. Robert R. Boehkle, Theories of Learning in Christian Education, The Westminster Press, Philadelphia, 1962, page 188.

17. Albert Camus, The Plague, (Alfred A. Knopf, Inc., 1948), pp. 230.

TASK-ROLE CONTRIBUTIONS OF THE MINISTER AND PSYCHOTHERAPIST

by

E. Mansell Pattison, M.D.*

In recent years there has been a vigorous interaction between clergymen and psychotherapists. Manifold alliances have developed in previous areas of conflict, but instead of solving problems these new alliances have created new problems in differentiation of appropriate roles and tasks. A plethora of controversial literature has emerged but no satisfactory conceptual framework. For this reason this paper will use a socio-cultural schema to analyze the contributions which spiritual and psychological methods make to spiritual and psychological goals in the area of mental health. From this analysis some implications for task and role differentiation will be suggested.

I. The Nature of Task and Role Differentiation

The schema used here is presented by Klausner, (29) a sociologist, in his recent book Psychiatry and Religion in which he proposes an analysis using both psychological and spiritual criteria:

		ROLE DIFFERENTIATION	
		One Role	Two Roles
TASK DIFFERENTIATION	One Task	Material Reductionist Spiritual Reductionist	Alternativist
	Two Tasks	Dualist	Specialist

The reductionists maintain that there is only one task and one role. The material reductionists claim that mental health is solely a question of scientific psychology, while the spiritual reductionists phrase the entire problem in religious terms. The dualists believe that there are both spiritual and psychological problems but that one qualified person can accomplish both tasks. While the alternativists claim that there is only one problem, usually psychological, but that either a minister or a psychotherapist can fulfill the task. Finally, the specialists maintain that there are two tasks and that each task requires a specialist role.

Historically there was no task-role differentiation and even today in primitive societies mental illness is defined as one task, a spiritual reductionism, and one role, the shaman who is priest-therapist. In his recent book Magic, Faith and Healing, Kiev (28) notes that in the simplest societies illness is seen as a spiritual blight from without and the role of the shaman is a spiritual one--exorcise of the evil spirit. As societies become more complex the shaman role and task changes. In the most primitive society the shaman assumes his role by virtue of what he is, in the more complex society he assumes his role because of skills and knowledge. Illness now becomes defined as a personal problem from within, instead of impersonal from without; and cures are ascribed to the medicines instead of to the supernatural power of the healer. Even in these primitive societies we see the beginning of a spiritual-psychological differentiation.

The process of differentiation in western society has resulted in the scientific medical model of mental illness with its concept of medical and spiritual specialists.

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This model, however, has not been accepted by some religious segments of our society where secularization of society has resulted in social agencies assuming responsibility for individual welfare, leaving the church with few concrete contributions to individual or social welfare. In consequence two antithetical theological attitudes developed. The ultra-fundamentalists rejected secular society and claimed that the only legitimate interest of the church was salvation in the hereafter. While some liberals moved toward a nominal humanism which redefined salvation as solely the here-and-now welfare of man. The ultra-fundamentalists rejected psychology, while the liberals cloaked psychology in theology. So both groups became spiritual reductionists, although with quite different meanings and exactly opposite goals!

The practical result is that the ultra-fundamentalist sects define mental health as a question of spiritual integrity to be treated by the spiritual methods of the minister, who is effective because of what he is, not what he does. A study at the University of Washington (27) found that fundamentalist ministers were defined by "spiritual call" rather than training, had the least education of all clergy, yet tried to handle the most counseling problems through spiritual methods alone. We can see that this task-role definition is much like the primitive shaman of the simplest society. That this does result in a successful practitioner is attested to by the success of the many faith healers.

In some liberal denominations the minister's task is defined as that of the psychotherapist, namely, the relief of psychological distress. The minister is effective because of what he does, not who he is, and he is selected on the basis of training, not "call." He is a professional in direct competition with the secular psychotherapist which he justifies by defining his task and role in religious words. This movement is reflected in the recent formation of an association of pastoral counselors whose requisites for training remarkably resemble those of a psychoanalytic institute, and whose members do not work as clergy, but are in private practice as professional psychotherapists who declare themselves to be "pastoral therapists."

The medical specialist model is also rejected by a growing group of therapists influenced by the emphasis in medicine on the whole person, in psychology on holistic personality theories, and in psychotherapy on the existential aspects of human relations, which have fostered a therapeutic approach to the person in both his psychological and spiritual aspects. Generally couched in existential terms, this position maintains that the therapist must use both psychological and spiritual techniques to attain both psychological and spiritual goals. Some who advocate this position make no specific theological claims except generic moral ones, and includes men like Frankl, (17) many existentialists, and Rickel, (53) editor of the Journal of Psychotherapy as a Religious Process.

The Christians who held this position maintain that psychotherapy is but a prelude to spiritual therapy which is the ultimate task of the therapist. Thus Tweedie (64) argues that psychosis is sin, while the Viennese existentialists Daim (11) and Caruso (6) state that psychological problems reflect spiritual ones. Daim speaks of psychoanalysis as a "partial salvation" which introduces the patient to his need and treatment for "total salvation." Caruso says: "the object of all psychotherapy is ...the acknowledgement of a transcendent hierarchy of values which should become, according to individual possibilities, a truth expressed in terms of one's own life ...this existential synthesis, however, can be free and effective only if it results from a...psychological analysis." (6) (p. 129)

It should be noted that these men are not like the ultra-fundamentalists who disavow psychology, but they are alike in that their psychology devolves upon Christian presuppositions, that psychotherapy is ultimately a religious task, and the role of the therapist is a spiritual one.

The specialists see a collaborative relationship between psychological and spiritual, but no necessary integrative one; while the material reductionists claim that there is but one task and deny the presence or relevance of spiritual aspects of man. In the past some of these men, including Freud, felt that scientific psychology would replace the neurotic anachronisms of church and clergy. Today, however, most of these advocates accept religious activities as perhaps healthy social means of achieving psychological goals. This alternativist position makes the clergyman the poor man's psychiatrist.

Much of the literature on religion and psychotherapy has been written from one of these four positions without regard for the others. But each is not as mutually exclusive as might first appear. This will become more evident in the next section.

II. Spiritual and Psychological Contributions to Each Other's Goals

Psychological Means to Psychological Goals:

Only thirty years ago Robert Knight (30) reported the psychoanalysis of a minister as an unusual event. He noted that little attention had been paid to the particular problems of psychotherapy with persons of devout religion. There have since been many reports which emphasize that religious persons often have a different character structure and use different ego devices than does his secular counterpart. (4,12,25,38,43,62) The therapist must understand the role of religious values in the character structure and be able to empathize with the patient's religious world view. The therapist must watch his own countertransference, (7) and as Bowers (2) concludes, he must regard the patient's religious conflicts as real problems and respect the patient as a religious person.

The therapeutic process may result in drastic changes in a person's religion. He may give up his religion which we must recall was considered necessary for successful therapy by some of the early psychoanalysts. More recently a number of psychoanalysts have reported on the return to religion or the strengthening and deepening of religion as the result of therapy. (13,52) Linn and Schwars (35) report 17 such cases and Bowers (2) states that the task of the therapist is to reconcile the unconscious religious attitudes of the patient with his conscious theological attitudes. In these instances psychotherapy contribute to spiritual goals, but only incidentally. The spiritual benefits are a consequence of the changes in the individual which make possible spiritual commitment and naturation.

It should be added that religion is often used as an ego defensive maneuver. Ostow (49) reports that depressive patients often acquire religion as they become depressed, lose their religiosity as their depression deepens, become religious again as they improve, and give up religion when they recover. Novey (48) describes the use of religious institutions as a defense, and Stern (63) warns against a false spirituality which is a facade. For example, many ultra-fundamentalists would rather account for their problems as spiritual malaise instead of as a personal difficulty. Here again psychological therapy may result in changes in the patient's perspective and use of his religion.

In sum, clinical data available indicates that there are probable character constellations for different religious groups, and that the religious person presents particular technical problems in the conduct of psychotherapy. Religion may be part of the psychopathology, but the evidence indicates that religion is used defensively rather than being an etiological agent. (39,65) Finally, changes in religious commitment and behavior do occur as a result of therapy, which, depending on the nature of one's religion, may either be strengthened or discarded. In these instances the therapeutic methods and goals are psychological, yet they do contribute to spiritual changes.

Psychological means to spiritual goals:

Earl Loomis (37) comments that men have three Gods: God as he is, God as our group sees him, and God as I see him. Freud was quite correct in Future of an Illusion when he described God as the projected father figure. What he did not see and others have shown is that God is also a projected mother figure, or even a very primitive part object from early infancy. (21,47,58) Often a patient's reaction to God is based on early childhood concepts and his behavior results from irrational early emotional object identifications instead of any rational mature theological concept of God. (40,41,44,54) How we experience God as a person may bear little relation to our verbalized theology of God.

Numerous authors (9,23,51) have stressed the parallel between the patient-therapist relationship and the patient-God relationship. If the patient has disturbed experiences in the areas of faith, trust, and hope in his human relationships he can hardly be expected to experience healthy faith, trust, and hope in relation to God. Bruder (5) emphasizes that the curative factor in therapy is relationship and that both sin and mental illness involve separation from God, our neighbor, and oneself. Therapy at the psychological level provides the integration necessary to achieve synthesis at the spiritual level. Or as Smet (60) says, one must experience the basic elements of love, faith, trust, and hope at the human level before one can experience them with God. In this sense then, the "corrective emotional experience" of psychotherapy may be a necessary prelude to healthy experiences with God.

The learning of religious concepts is quite different from religious experience when seen in this perspective. Take for example the child in relation to his parent. The child experiences his parent long before he has much conceptual appreciation of the child-parent relationship. The analogy can be made to the mentally retarded, the unsophisticated, and to the psychotic who may indeed existentially experience God, although their concepts of God may be very distorted. Psychotherapy may clarify these distortions of God, just as it clarifies distortions of the parents, however this does not make the relationship with God or parent any more genuine. The contribution is that a clearer perception of the relationship may enable the person to change his relationship to God.

In sum psychotherapy can contribute to spiritual goals by providing fundamental emotional experiences which the person may then use in his spiritual experiences; and it may clarify distortions of one's relationship to God. It is important to emphasize that a "spiritual" psychotherapist is not necessary to accomplish these tasks, although a therapist who envisions these goals may be in a better position to turn the patient in these directions. Actually a competent "secular" therapist may contribute more in this direction than a "spiritual" therapist who neither provides the necessary emotional relationship, nor has the technical and personal skill to help clarify the patient's religious distortions.

Spiritual means to psychological goals:

Rollo May, (45) among others, (6,11,42,64) argues that existential-spiritual conflicts may lead to psychological symptoms. Frankl (17) calls this "neogenic" neurosis. However one phrases it, the claim is that unless the existential-spiritual conflict is resolved the psychological neurosis will remain. Caruso (6) puts it that a fundamental shift in values must occur before a person can adequately deal with his neurosis.

Less philosophically, Salzman (56) has described the maturational, integrative value which religious conversion may play in crystallizing a personality. Although all conversions are psychological phenomena at one level, and some conversions are psychological phenomena at one level, and some conversions are solely ego defensive maneuvers, a religious commitment and involvement may provide the necessary framework upon which psychological integrity can develop. Meehl (46) concludes that faith may assist in the mastery of neurosis, although it does not enable the person to overcome his neurosis. This is supported by published clinical reports on the integrative value of religious experiences during the course of psychotherapy. (1,8,10,13) In these instances the psychological goals of therapy were assisted and implemented by the religious experience.

Spiritual means to spiritual goals:

The specialist would hold that the spiritual means of prayer, meditation, religious instruction, confession, bible study, exhortation, and penance, are the special province of the minister. In contrast the dualist claims that many of these activities must be done by the therapist. At one extreme are those like Weisskupf-Joelson (67) and Jessor (24) who argue that the therapist should ultimately transmit to the patient a philosophy of life. In specific Christian terms, Tweedie, (64) Daim, (11) and Caruso (6) argue that the therapist does not complete his task until he has brought the patient to a salvation experience. Others would not go so far in directly influencing the patient, although they would consider it appropriate to pray, meditate, share religious experiences, and offer explicit religious guidance. This may be because they feel that it will augment the psychological maneuvers, or they may wish to enhance the patient's spiritual life. It is also noteworthy that some psychoanalysts have suggested that analysis should result in a reconstitution of the patient's philosophy of life. (3) Thus Levy-Suhl (34) feels that psychoanalysis should become a secular "cure of the soul."

A recapitulation:

Each of the four categories offers instances where both spiritual and psychological means are used to achieve both spiritual and psychological goals. First, psychological meant to psychological goals may analyze religious behavior and values as they play a role in character structure and in life adaptation. As a consequence the patient may give up his religion or it may be strengthened. These spiritual consequences are secondary to psychological goals. Second, psychological means to spiritual goals may analyze distortions of religious values and behavior so that the patient develops more congruence between his unconscious behavior and his conscious theological values; and the therapeutic relationship may provide the patient a corrective emotional experience which enables the patient to experience God in a more mature realistic fashion. Third, spiritual means to psychological goals may deal with existential-spiritual conflicts which underly or result in psychological symptoms; and spiritual conversion may provide the necessary integrative maturational forces to crystallize a healthy psychological and spiritual personality. Fourth, spiritual means to spiritual goals are usually considered the province of the minister, where psychological health may be a consequence but is not the primary concern. Some therapists recommend spiritual activities with patients for both psychological and spiritual reasons, while a few maintain that the therapist must lead the patient to a new philosophy of life or a salvation experience.

This analysis demonstrates that many different types of psychological-spiritual interactions do occur in psychotherapy which may contribute to the goals of both. We have assumed a psychological-spiritual dichotomy, although the material would be explained by the material or spiritual reductionists solely within one framework. Further, as Kubie (31) has pointed out, we have virtually no empirical data to assist in clarifying the relevance of these contributions. It does illustrate that much of the controversy over the meaning of psychotherapy does depend upon the frame of reference, and what transpires in therapy may depend not only on behavior, but on the meaning ascribed to that behavior by both therapist and patient. (33)

III. Socio-Cultural Differentiation of Task and Role

The development of psychotherapy as a two-person situation has misled us into the idea that psychotherapy is a scientific technique which operates apart from the culture and society of the therapist and patient. I have called attention to Kiev's book on primitive psychiatry because one of its main themes is that the socio-cultural context determines the definition of mental illness, the nature of psychotherapy, who is patient and therapist, and the methods and goals.

In the primitive food-gathering societies a mental illness was a social illness because a necessary laborer was lost. Hence treatment had a direct social rehabilitative goal. The shaman was effective because his role, methods, and social goals were defined by his society and accepted by him and the patient. The same is no less true today for psychotherapy. If the goal is a direct social change then the therapist is quite directly the agent of his society, as for example the prison psychiatrist who attempts to rehabilitate the criminal. Some directive therapy such as Wolpe's behavior therapy tries to eradicate specific symptoms through non-cognitive means much like a surgical operation. Others like the rational therapy of Albert Ellis and some existentialists use direct intellectual persuasion on the patient. Much closer to home, in everyday psychotherapy dealings with psychotics, children, and borderline patients most of us use direct explicit value-laden techniques. As a matter of fact, most of our usual psychotherapy is much more aimed at social change and based on social norms than we would like to believe. We are able to do this because society has defined it as appropriate, and our middle-class therapist-patient-society system is so congruent that we fail to see the social mandate under which we operate. This assumption is rudely brought to our attention, however, by the difficulty in setting up a successful therapeutic liaison with persons of either higher or lower social strata, much less patients of non-American cultures. In all of these instances the modern day psychotherapist, whether behaviorist, rationalist, existentialist, or orthodox therapist is operating socially in exactly the same fashion as the shaman--only using different social techniques. This is not undesirable...as a matter of fact it is inescapably necessary where the goal is social change. (19,20,68) Even with psychoanalysis its techniques and goals reflect the equalitarian, egalitarian, democratic values of a secular, humanistic society. (14,15) Evidence for this dependence of psychotherapy upon the therapist-patient-society system is given by several empirical studies (55,59,61) and is the argument in Sargant's Battle For the Mind (57) and Frank's Persuasion and Healing.(16)

If this be so, then in what way is contemporary psychotherapy any different from the primitive psychotherapy of the shaman? We can even go on to ask what psychotherapy means in our society where it has come to include a friendly greeting, a few words of encouragement, or an inspirational devotional exercise. This loose thinking fails to differentiate between what is therapeutic and what is therapy. Both individual and group relations are "vital stuff" upon which our personalities feed in order to both grow and maintain ourselves as persons. Much of the criticism of psychotherapy has been based on the observation that no matter who does what to the patient he gets better. Actually this may only reflect the therapeutic homeostatic social milieu of the patient and therapist. It is because he is a social agent that the shaman is effective in relieving symptoms and resolving intercurrent crises. (32) It is at this level that much psychotherapy is conducted although indications are that psychotherapy is probably not a very efficient method for either alleviating symptoms or resolving crises. What scientific psychology and the development of a psychoanalytic psychotherapy has made possible are technical methods for effecting changes in the personality structure of the patient. In this situation the patient and therapist still share common social values...they must to even make a therapeutic contract, but psychoanalytic psychotherapy is a special social activity whose purpose is to correct developmental personality distortions so that the patient will be better able to utilize the usual therapeutic social activities of life. Here therapy and therapeutic are complementary social interactions although quite different in method and

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purpose. And in this instance the therapist is an agent of society, but only an indirect one for the goals are primarily personal instead of social. So the goals of the shaman and the psychoanalytic psychotherapist are somewhat different.

This has implications for the techniques of psychotherapy. For the therapist whose goal is social change it may be appropriate to employ social supports as does the shaman. However when the goal is personal change it becomes important to remain apart from immediate social sanctions, that there be a social distance between patient and therapist, and a non-normative stance on the part of the therapist during the therapy. Only when these conditions obtain can the therapy proceed towards its goals. Let me give an analogous example from child development. During adolescence the child commonly idealizes, imitates, and learns from his schoolteacher who becomes a parent-surrogate. This non-home parental figure is helpful precisely because there is a certain emotional and social distance between student and teacher. On the other hand the real parent is necessary to provide and maintain norms in the context of emotional-social closeness which is necessary if the child is going to incorporate these norms into himself. The teacher and parent play complementary roles in accomplishing separate tasks, yet both are necessary if the child is to mature in normal fashion. In same fashion, the psychoanalytic psychotherapist, like the teacher, is able to help the patient toward particular goals precisely because of his social-emotional distance.

What has occurred then is a differentiation from the shaman's priest-therapist role into two roles which are complementary. This differentiation does not imply that the therapist replaces the priest, nor that such differentiation is merely the result of secularization of society. The psychotherapist working toward social change may not actually be in a social role much differentiated from the shaman role. But for the psychotherapist working toward personal change the technical demands require a sharp differentiation in the social situation.

If we examine the spiritual-psychological nature of psychotherapy in this light we can see that the minister, like the parent, has a very close social-emotional tie with the patient and that this is an important vantage in his role as definer of social and moral values and behavior. (18,26) And it gives the minister as counselor a unique lever for dealing with certain social misbehavior and intercurrent life crises. Talcott Parsons (50) points out that like a parent, the church is a necessary "boundary structure" for the maintenance of the personality and society. On the other hand this very strength is its weakness for the involvement precludes analysis.

In contrast, because of his social-emotional distance the psychotherapist can challenge, explore, and clarify. (26) But this very strength of psychotherapy is its weakness. Hartmann (22) makes it clear that psychoanalysis provides knowledge but not guidance, that it makes for unity but not goodness.

Whether we take the parent-teacher model, or the minister-therapist model, we can see that each partner may ultimately have the same goal, which is the nature or moral child or patient. But either partner will fail if he attempts the task by himself. There is indeed a synthesis of goals, but the synthesis comes in the child or patient, not in one of the partners. If we now recall the question of spiritual and psychological goals raised in section II we can see that the minister-patient relationship precludes working toward some psychological goals, while the psychotherapist-patient relationship precludes working toward some spiritual goals. It is not that the goals are undesirable, but that the relationship is a limiting factor. This point is made clear by Perry London (36) in Modes and Morals in Psychotherapy in which he observes that if we lived in a one-value society the problems would be technical ones.

If we grant the dualists argument that the therapist should work toward both psychological and spiritual goals we have to face these technical problems which to date no one has solved of whom I am aware. Certainly most of the prominent existentialist therapists consider their position to be more one of conceptualization than technique. The psychotherapist who serves a religious community in which there is an accepted therapist-patient-society value system would be in the best position to engage in this type of psychotherapy. But Meehl (46) suggests that in this case we might have to redefine a special type of psychotherapist and psychotherapy. Even so, what effect would this have on transference and countertransference? And how would this change the management of valuational material? Already Weiss (66) has pointed out that the same valuational material must be handled differently at different stages of therapy, while Mann (44) notes that there are different kinds of valuational material; values of immediate gratification, of social responsibility, and of a philosophy of life, each of which must be handled differently in therapy. When would the therapist treat valuational material as "grist for the therapeutic mill" where the therapist acts "one-up" on the patient, and when would the therapist enter into a Socratic dialogue on an equal basis with the patient? When the patient is approaching termination the one-up situation may no longer obtain, but just because therapy terminates it does not end the impact of the relationship, and just how much dialogue can a therapist and patient maintain even after therapy? And should the therapist and patient by mutual agreement terminate therapy and enter into a social dialogue is this to be defined as therapy? These questions do not imply a negative criticism of the dualist therapist, but they do point up the unanswered technical and social questions that need to be explored by those who advocate such an approach. If the goal is social change this might be an advantageous arrangement, but if the goal is personal change would it be advantageous or not?

At the present time the psychotherapist is an agent of our secular society and his activities are constrained by that fact. That the therapist does influence his patient is inescapable. To what degree this is acceptable, desirable, and inescapable is currently being reexamined. Still in our society we have certain prescriptions about influencing patients, for our ethic of freedom and democracy rebels against influencing patients by coercion, or when they are psychologically unable to defend themselves, or in the adoption of values only on a dependent level. To date the safeguards against this have been codified in a policy of therapeutic neutrality. Whether any other method can be developed in a pluralistic society is an open question.

But even if the therapist serves a unitary sub-society may these not be an advantage in the specialist role? The argument advanced in this section is that the psychoanalytic psychotherapist may ultimately contribute to spiritual goals best by not getting involved in the direct social-value system and that in his complementary role he can contribute in a unique manner. This may be the value of the specialist and the disadvantage to the dualist.

Conclusions and Summary:

The recent alliances between ministers and psychotherapists has raised technical and theoretical questions about the task and role of each. The first section explored the positions taken by various therapists in assuming spiritual and psychological tasks and roles. The second section reviewed the various kinds of contributions which spiritual and psychological means make to spiritual and psychological goals. It was concluded that the significance of psychotherapy depends in large part on how it is perceived by both therapist and patient. Finally in the third section the importance of the socio-cultural context for psychotherapy was examined. It was pointed out that differentiation of the shaman priest-therapist role into two separate professions is not just the result of secularization, but has been a necessary development for a psychoanalytic psychotherapy which aims at the goals of personality reconstruction. Much of psychotherapy is aimed at social change and here it may be advantageous for the therapist to be involved directly with the social-moral system of the patient. However when the goal is personal change it may be technically necessary for the therapist to remain uninvolved in the immediate social-moral situation. Only in this way may the therapist be able to help the patient, although this type of psychotherapy may ultimately contribute to unique changes in the individual which are of paramount spiritual importance. There may be validity for the claim that the psychotherapist should directly work toward both spiritual and psychological goals. However there are many technical and social problems associated with this which will require exploration before such an approach can be adequately evaluated.

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RESEARCH PAPERS

Introduction to the Research Section

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The 18th century German philosopher, Immanuel Kant, once stated that the empirical approach without the theoretical approach is blind and theory with empiricism is lame.

With this appropriate injunction in mind, it is indeed gratifying to see a portion of the 1965 C.A.P.S. Convention devoted to research and the experimental findings of scientific psychology. Without meaning to derogate the contribution of armchair philosophizing, it would appear that, by the inclusion of a Research Section on the 1965 Convention Program, C.A.P.S. is making up for past inadequacies (or what Kant refers to as a lame condition).

It would seem that, in addition to the dissemination of interesting research findings, one of the beneficial effects of adding a Research Section to the annual C.A.P.S. Convention is that it will serve to broaden the base of the organization's membership. Qualified individuals whose professional orientation tends to be of a more empirical rather than a theoretical nature will now be more attracted to join and become active participants in C.A.P.S. As Kant has indicated, these two approaches should not be regarded as dichotomous, but recognized as integrally related in the on-going and evolving quest for knowledge.

The research papers which were accepted for presentation represent only three of several papers which were submitted. Hopefully, it is anticipated that there will be an even greater response for the 1966 C.A.P.S. Convention. If this anticipation is realized, it may be necessary to have two sections devoted to the presentation of research studies.

The broad scope of the three research papers which were selected is apparent from the numerous differences between each of the studies. Dr. Roys' study represents a social psychological analysis, which attempts to more acutely delineate the important variables that influence group effectiveness in church congregations. The research project of Dr. Funk involved the application of the recently-developed methodological instrument called the Semantic Differential in an attempt to explore the meaning of important religious concepts in a population of college students. Dr. Hiemstra's research represents an investigation in the dual areas of social perception and self-concept; depressed psychiatric patients constituted his research sample. Each of the authors have indicated that, upon the request of interested readers, they would be pleased to provide a more detailed analysis of their findings than that which appears on the following pages.

A STUDY OF GROUP DYNAMICS IN CHURCH CONGREGATIONS*

by

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PURPOSE OF THE STUDY

Studies have been published which indicate that effective groups tend to:

1. Have clear goals (Raven & Rietsma, 1957);
2. Have member participation in setting goals and in making and carrying out plans (Coch & French, 1948);
3. Have open communication (Shaw, Rothschild, & Strickland, 1957);
4. Have democratic rather than autocratic leadership (White & Lippitt, 1960); and
5. Meet the needs of the members at a reasonable cost (Thibaut & Kelley, 1959).

This last point is probably basic to the other four.

The purpose of this study was: First, to describe the current situation in church congregations in terms of the variables listed above. And second, to study the relationships between these variables and measures of group effectiveness.

METHOD

A random sample of one hundred churches was selected from the list of the congregations in the denomination. A two-part anonymous questionnaire was sent to the minister of each congregation in the sample. Part one of the questionnaire was to be filled in by the minister. Part two was to be filled in by the church council.

Fifty-six churches returned the questionnaires. One of these was received too late to be included in the tabulations.

RESULTS AND INTERPRETATIONS

Non-Returns:

Did the non-returns (44%) bias the results? Some information was available in the denomination's files for all one hundred churches in the sample. The returns and non-returns did not differ significantly in: average size of city; average number of converts reported; and Sunday school enrollment. The Northeastern states had a higher percent of non-returns (62%) than the other states. The Negro churches had a higher percent of non-returns (67%) than did the Caucasian churches.

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*The sponsoring denomination preferred to remain anonymous.

**Dr. John L. Roys is an associate professor of psychology at Anderson College, Anderson, Indiana. Dr. Roys received his Ph.D. in Social Psychology from Illinois Institute of Technology in 1958.

Two of the questions asked of the sample had previously been asked of the whole population in the church registration. There was no significant difference between the sample results and population results for size of Sunday school and average giving per member.

We concluded that except for the Northeastern states and Negro churches being underrepresented the results are not biased and we can generalize to the whole denomination.

Reliability:

An estimate of the reliability of the questionnaire was obtained by comparing the response given by the pastor to the response given by the church council to the same question. The reliability coefficients for three such items were: r equalled .83 for number of leaders produced; r equalled .73 for percent of young people having fellowship; r equalled .47 for the number of young adults having fellowship.

We concluded that the questionnaire had acceptable reliability.

Descriptive Results

1. Goals and plans to reach goals.

In response to questions about plans for Christian education and leadership training, 48% of the churches indicated that they had plans formulated in both areas. Twenty-nine percent did not have plans in either area. This indicated that at least 29% of the churches were limiting their effectiveness by not having clear goals and plans.

2. Member participation in setting goals and in making and carrying out plans.

The responses indicated that participation in planning is encouraged by most churches. The response of the church councils to "How much voice do the laymen have in the affairs of the church" was: very much 83%; some 17%; very little 0%.

The ministers' response to "Are all individuals in the church encouraged to participate" was: always 56%; sometimes 42%; rarely 2%.

Participation is more likely to occur in small face-to-face subgroups. The average number of subgroups per church was 10, varying from 4 to 19. The average size of the subgroups was 10, but the church averages varied from 4 to 22. A subgroup of 22 might be too large to allow much participation.

Of the subgroups in the average church, 59% were face-to-face discussion groups. The total membership of discussion subgroups was 79% as large as the morning worship attendance.

This indicates that the average church has a high percent of its members in small participation groups. Some of the churches, however, limit their effectiveness by having too few participation groups or groups that are too large.

3. Open communication.

The ministers' response to "laymen feel free to express themselves" was: very much 72%; some 24%; very little 4%. The church councils' response to "amount of face-to-face communication concerning Christianity" was: much conversation 28%; some 70%; little 2%. This indicates only a fair amount of communication for most churches. The 72% of the churches answering either "some" or "very little" to the amount of conversation may need improvement in this area.

4. Democratic leadership.

Forty-nine percent of the churches did not have an official church council. The smaller churches tended not to have church councils. This does not necessarily mean that they are autocratic.

Seventy-eight percent of the existing church councils were at least partly elected. This leaves 22% of the church councils as non-elected.

Of the total sample only 44% of the churches had elected church councils. This seems to be an area in which many churches could improve.

However, the pastors responded to "democracy of lay leadership" with: very democractic 60%; somewhat 38%; not democratic 2%. The church councils' response to "pastor encourages participation" was: very much 77%; some 23%; not at all 0%. This indicates that nearly all of the churches rate themselves as being at least somewhat democratic.

5. Meet member needs at reasonable cost.

The pastors reported that 67% of the high school and college young people and 68% of the young adults have close fellowship with others their age in the church. The individual churches varied from 10% to 100% having fellowship. Those having close fellowship would probably have many of their social and spiritual needs met in the church and would probably find the church an attractive place. Those not having close fellowship (32% on the average, but as high as 90% in some cases) would probably have few needs met and would not find the church very attractive.

Opportunity to participate and freedom of expression would probably increase the possibility of meeting needs. As noted above, these were both rated fairly high by most churches.

Costs might take the form of unreasonable restrictions on freedom or stress caused by gossip or internal conflicts. The pastors' response to "Rate the church as to its standards of behavior" was: very strict 12%; moderate 81%; liberal 8%. Only 6% of the churches reported "much gossiping" and only 4% reported frequent internal conflicts. This gives some indication that for the average church the costs are not unreasonably high for the members.

Relationships

Is there evidence of relationship between the five group variables discussed above and the effectiveness of the church groups? To study this we calculated correlation coefficients between the group variables and eight criteria of success discussed below. Only correlation coefficients at the .05 (*) or .01 (**) level of significance or above are reported.

1. Morning worship service attendance was used as a criterion of group effectiveness. The mean attendance was 84, with a low of 10 and a high of 325. Attendance correlated with:

a. the presence of a church council (r = .46**)
b. the average size of subgroups (r = .75**)
c. having specific plans for leadership training (r = .45**)
d. cooperation with churches of other denominations (r = .33*)

2. Rate of growth over a five-year period was used as a criterion of group effectiveness. The average five-year growth was 43%. There were no significant correlations between five-year growth and the group variables.

3. The absence rate was used as a criterion of group effectiveness. The average absence rate for the Sunday schools was 21% of those on the roll. This varied from 1% to 50%. The percent absent from the Sunday school correlated negatively with friendliness (r = -.41**). This supports the hypothesis that groups which meet needs at low cost are more effective (in this case more attractive to members).

4. The drop-out rate of the Sunday school was used as a criterion of group effectiveness. The average drop-out rate for the Sunday schools was 10.5% of the Sunday school average attendance. This varied from 0% to 60%. The Sunday school drop-out rate correlated negatively with the amount of face-to-face communication (r = -.27*). This supports the hypothesis that groups which have better communication are more effective (more attractive).

5. The number of converts per member was used as a criterion of effectiveness. The average number of converts (who remained with the church) per member was .10. The number of converts per member did not correlate significantly with any of the group variables.

6. The number of leaders produced per member was used as a criterion of success. The average number of leaders produced per member correlated with: pastor encourages participation in planning (r = .29*), and participation in planning encouraged (r = .27*). This supports the hypotheses that democratic groups and participation groups are more effective.

7. The percent of the members that tithe was used as a criterion of group effectiveness. The average for the churches was 41% that tithe. This varied from 2% to 100%. The percent that tithe correlated with "laymen feel free to express themselves" (r = .39*). This supports the hypotheses that participation and open communication are related to group effectiveness.

8. The percent of the members having fellowship with other members of a similar age was used as a criterion of group effectiveness.

The percent of young people having close fellowship with other young people correlated with: gossip (r = -.57**), democracy of lay leadership (r = .27*).

The percent of young adults having close fellowship with other young adults correlated with: friendliness (r = .28*), gossip (r = -.67**), internal conflicts (r = -.31*), and democracy of lay leaders (r = .54**).

These correlations support the hypotheses that group effectiveness is: lowered by raising the costs (gossip and internal conflicts), increased by meeting needs and lowering costs (friendliness), and increased by democratic leadership.

Conclusions concerning relationships:

We must be cautious since correlation coefficients indicate relationship and not cause and effect. We do conclude, however, that there is at least some evidence to support the hypothesis that these five group variables are related to group effectiveness.

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Religious Attitudes as Measured by the Semantic Differential

by

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Although millions of people have professed to guide their behavior by adherence to certain religious beliefs, the origin, nature, and effect of these beliefs remain, for various reasons, relatively untouched by empirical investigation. This study was designed to explore the meanings of religious concepts mainly in the Hebrew-Christian tradition. Particular attention was directed to a) the nature and strength of the concepts, b) their comparative strengths and relationships with each other, and c) the relationships of these concepts to other personal and psychological variables.

METHOD

The measuring instrument used was the Semantic Differential as developed by Osgood and others (13). It was considered to be appropriate in light of its ease of construction, susceptibility to quantitative operations and versatility in application to many areas of meaning; its structure which allows differentiation between concepts and between scales; and finally, the great deal of work which has been done to establish its reliability and validity.

Data was gathered with a test booklet which included a personal information sheet, five rating scales on specific religious attitudes, and a form of the semantic differential, constructed according to Osgood's criteria (Osgood, Suci, and Tannenbaum, 1957). Fourteen concepts were chosen to represent various aspects of religious beliefs. Six evaluative, three potency, and three activity scales were included. (See Table 1.) The 85 subjects were obtained from a list of undergraduate students enrolled in the introductory psychology course at the University of Illinois. The only criterion for selection was the students' availability for testing on the designated day. The data were gathered in the spring semester of 1958 and put on IBM cards for analysis.

ANALYSIS AND RESULTS

The data were analyzed a) by obtaining mean scale scores for the group of 85 subjects on the 14 concepts and across 12 scales, b) by correlating the evaluative factor scores (means of 6 evaluative scales) of concepts with each other and with other variables, and c) by assessing the differences between evaluative factor scores of various sub-groups.

Mean scale scores for the concepts

The data demonstrate that those concepts which might logically be regarded as more central and commonly accepted (GOD, PRAYER, CHURCH, CHRIST, BIBLE, etc.) are rated more favorably; alien ones such as PACIFISM and BUDDHISM are rated relatively neutral ("4" position); an undesirable one such as SIN is rated unfavorably (see Table 2). Various other patterns of scale scores are generally understandable from a common sense point of view.

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An example of such patterns are the profiles for **GOD**, **SELF**, and **SIN** given in Fig. 1. The profiles show that the group regards **GOD** as good (the first six evaluative scales), strong and rather active, but somewhat soft, light and quiet. In contrast **SIN** is bad, hard and heavy, comparatively restless and quick. **SELF**, as might be expected, usually lies between the concepts **GOD** and **SIN** on each scale. These results are quite comparable to religious conceptualizations of God as the essence of goodness; strong, yet gentle and unoppressive, active, yet quiet and patient. Sin is traditionally evil, weak in terms of moral good, but hard in its consequences and a heavy burden on the soul. It is also active, persistently annoying and quick to seek its own destructive goals.

Correlations among concepts and with other variables

The nine religious concepts which are most favorably rated (first nine in Table 2, excluding **SELF** on the evaluative dimension), also correlate significantly with each other in all cases (Table 3). On the other hand, **SIN**, which is rated most unfavorable, has significant negative correlations with the above nine concepts. In between, with relatively neutral group means, are the three concepts, **IMMORTALITY**, **PACIFISM** and **BUDDHISM** which have low and generally non-significant correlations with any concept. These results indicate that among those concepts, to which the group assigns considerable strength or intensity (distance above or below the neutral position on the evaluative dimension) the relative position of the individual student to the others tends to be maintained from one concept to the other. This generalization of ratings does not hold for the three concepts to which the group is comparatively neutral. Although **SELF** does not relate as markedly to the religious concepts, as the latter do with each other, **SELF** is nevertheless significantly correlated with seven of the nine favorably rated concepts.

As was expected, the students' ratings of the five specific religious attitude scales correlated with their evaluative factor scores. The more favorable the students rate the main concepts (and less favorably the alien or negative concepts), the more they a) agree with beliefs and practices of their church, b) participate in religious activities, c) consider themselves as religious, d) see basic agreement between science and religion, and e) are satisfied with their present system of beliefs. Inspection of the individual rating patterns indicates that the correlations of concepts with scale (d) on science-religion agreement, are lowered by students at both ends of the religious-non-religious continuum who regard science and religion as in conflict. The lower correlations of concepts with scale (e) dealing with satisfaction in present belief are lowered by the fact that both some religious and non-religious students are satisfied with their beliefs.

The results indicate that the five specific religious attitude scales fall into, either, a subjective or an institutional classification. For instance, **SELF** relates significantly only with scales (c) and (e), dealing with self-regard as a religious person and satisfaction with present belief system. On the other hand **SELF** does not correlate with the other three scales with institutional implications (that is, agreements with practices and beliefs of one's church, degree of participation and science-religion agreement). Extending this interpretation, the correlations (Table 4) would allow us to speculate that **PRAYER** has greater personal religious meaning whereas **CONFESSION**, **SALVATION** and **SIN** have relatively stronger institutional implications.

The results show that the degree of personal affiliation with a religious institution is related to the favorableness towards the main religious concepts (Table 5). The degree of affiliation was measured on a three point continuum of a) no preference, b) a preference, and c) membership.

There is also some evidence that favorableness to the main religious concepts drops with the year of college, as indicated by the trend of low negative correlations between concepts and year in college (Table 5). However, the expected negative relationship between favorableness to concept and age of the student is not demonstrated (Table 5).

Differences between groups

In line with other studies, the data offer evidence that women score positively regarded concepts more favorably, and negatively regarded concepts less favorably, than do men (Table 5). Eleven of the 14 concepts are in the predicted positive direction and three concepts (**PRAYER, IMMORTALITY** and **MISSIONARY WORK**) are differentiated by sex at the .05 level.

The most marked differences in ratings seem attributable to the effect of denominational preferences. The three groups: Catholic-Lutheran, Methodist-Presbyterian, and Jewish, differed significantly on six of the 14 concepts, (namely, **CHRIST, BUDDHISM, SALVATION, CONFESSION, DOCTRINE** and **BIBLE**) and showed trends on several others (Table 6). Fig. 2 gives some indication of the effect of individual denominations and the ratings of the "none" group which was not used for testing purposes. Denominations maintain a fairly consistent rank order, in line with the study by Lawson and Stagner (1954) and thus justify the grouping procedure used. Those denominations more favorable to the Hebrew-Christian concepts tend to be less favorable to an alien concept like **BUDDHISM**, and to **SIN** (although the three groups did not significantly differ on **SIN**).

DISCUSSION

General religious attitudes

The rank of, and correlation among, religious concepts are generally in line with common sense observations and expectations. The tendency for the nine highest concepts (excluding **SELF**) to cluster together, and for **SIN** to correlate negatively to these nine, suggests that they may be representative of a common religious frame of reference. These particular concepts appear to be logically compatible and also essential for the description of the Christian faith. They are less applicable to the Jewish tradition as is indicated by the lower correlations on the concept **CHRIST**, and the contributing effect of the Jewish group to statistical differences on the six concepts (Fig. 2). If the Semantic Differential would be given to an active Quaker group it is likely that **PACIFISM** would correlate more with other religious concepts than it does in this study. In other words, such correlation matrices of concepts for various religious groups should reveal different weights and clusterings of religious concepts by such groups.

The polarity of **GOD** and **SIN**, along with the intermediate position of **SELF** might be studied with regard to religious and moral concern or even as an indicator of conflict with possible relationships to psychological measures of anxiety or tension. Attention might also be directed to the manner in which opposing concepts are balanced, on the assumption that this reflects the way an individual defends himself against subjective anxiety or threatening external situations.

The relationship of **SELF** with the main religious concepts and also with the so called subjective attitude scales indicates that personal religious attitudes have culturally approved relationships to the self-concept. The causative aspect of this relationship is not clear. One might speculate that the childhood inculcation of religious beliefs are conducive to increased self-esteem, or, on the other hand, it might be that students with a higher regard for self and abilities are more likely to express positive attitudes toward, and participate in, institutional activities such as religion. It must be observed, however, that the effect of response set is not ruled out.

The above mentioned results may be interpreted in the light of the observation that some students tend to maintain a more naive and accepting "Weltanschauung" while others tend to adopt an objective and critical orientation of the academic setting, with regard to life in general, and self and religion in particular. Relevant to this interpretation is the finding of Brown and Lowe (1951) that "non-believers" score significantly higher than "believers" on the Depression scale of the MMPI, indicating a tendency to pessimism, worry, introversion and lack of self-confidence. They also found that believers exhibited more "morale" and confidence in society's institutions as compared to non-believers when tested on the Minnesota Personality Scale.

Some evidence for a relationship between religious attitudes and behavior is indicated by a) the degree of reported participation in religious activities, and b) the degree of affiliation with the church.

Differences according to group.

The results of this tudy are in accordance with other studies about the differential effect of the sex role on religious attitudes (2,7,14). One may readily speculate why the three particular concepts (PRAYER, MISSION WORK, IMMORTALITY) showed the greatest differences. For instance, personal and group prayers have been considered more typical of the women's role. Similarly, women's missionary activities and the proportionately larger number of women in actual mission work give support for the female subjects' higher ratings on MISSIONARY WORK. IMMORTALITY may have more meaning to women who are considered to have a more subjective attitude about the "sacredness of life".

The effect of denomination on religious attitudes, despite the small numbers of subjects, is pronounced. The frequently observed trichotomy of Jews, Protestants and Catholics, in an ascending order of favorableness or conservatism (2,3,10) is supported. The ranking of the five denominations and the "none" group is consistent with the above studies and with common observations.

Future studies may be set up to consider a possible relationship of the male-female differences with the accepting-rejecting "set" referred to above.

It must be noted that since no attempt was made to get representative sampling the results may be effected by uncontrolled variables. Data show that females tend to be younger than males and that the three groupings differ in age also (both factors significant at the .001 level). Generally, the effect has been, it appears, to diminish the results of this study.

Limited use was made of the potency and activity scales since the disturbing effect of concept-scale interaction was observed to be present in the data. Factor analysis of the scales used in conjunction with religious concepts may be the means to developing a multi-dimensional measure of religious meaning.

CONCLUSIONS

On the basis of this study we conclude that a) religious attitudes differ in direction (favorable-unfavorable) and strength (distance from a neutral point) along lines consistent with inferences based on common-sense observations, b) the relationship, or lack of relationship between ratings of religious concepts indicates whether they are part of a religious frame of reference or not, and c) certain religious attitudes are more effected than others by religious preferences, sex of subjects, degree of religious affiliation, participation in religious activities, and possibly self-regard.

CONSIDERATIONS FOR FUTURE RESEARCH

Several possibilities for future research in regard to religious attitudes seem indicated by the present study.

1. The present design needs to be improved and essentially repeated to establish more definitely the effect of sex, age, denominational preference, degree of denominational affiliation, and also other variables such as intelligence, grade-point average, socio-economic status, size of home community, personal occupational goals and the like. The data should include stratified, as well as a wider range of sampling, and the analysis should control for extraneous variables in measuring any specific effect.

2. Comparisons can be made a) of differences between religious groups with differences within groups, and b) differences between lay people and religious "experts" and within these two categories, to estimate the relative effects of institutional religious training and informal and subjective effects on religious attitudes.

3. The intensity with which opposing concepts such as GOD and SIN are contrasted by individuals may be tested for relationships with indices of anxiety, and to assumed modes of defense against anxiety such as rigidity, intolerance of ambiguity or possibly acquiescence.

4. Concepts with political, humanitarian, moral and other types of implications might be added to religious concepts on the Semantic Differential test form to assess the relative strengths of these concepts from various frames of reference.

5. The relationship of religious attitudes to personality needs or traits could be studied to see, for instance, if in Murray's system, Need Affiliation, Need Abasement, and Need Succorance are more characteristic of religious persons, and whether Need Dominance and Need Aggression are more typical of non-religious persons.

6. The religious concepts may be studied a) for their relationship to crucial interpersonal concepts (such as GOD with MY FATHER, or RELIGIOUS PERSON with WOMAN), and b) for the relationship of religious concepts with self-judgements (LEAST LIKED SELF, ACTUAL SELF, IDEAL SELF).

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Table 1 - Sample Test Page Showing the 12 Scales and the 14 Concepts Employed in this Study

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pleasant____:____:____:____:____:____:____unpleasant

active____:____:____:____:____:____:____passive

foolish____:____:____:____:____:____:____wise

strong____:____:____:____:____:____:____weak

honest____:____:____:____:____:____:____dishonest

restless____:____:____:____:____:____:____quiet

true____:____:____:____:____:____:____false

soft____:____:____:____:____:____:____hard

ugly____:____:____:____:____:____:____beautiful

heavy____:____:____:____:____:____:____light

white____:____:____:____:____:____:____black

slow____:____:____:____:____:____:____quick

Note: Each of 14 concepts given below, was measured by placing one concept at the top of each page, with the 12 scales given above. The 14 concepts were as follows: GOD, CHURCH, BIBLE, CHRIST, PRAYER, DOCTRINE, CONFESSION, SALVATION, MISSION WORK, SELF, IMMORTALITY, PACIFIST, BUDDHISM, AND SIN. Scales 2, 6, and 12 are activity scales; scales 4, 8, and 10 are potency scales; the six remaining scales are evaluative scales.

Table 2

Mean Scale Scores of 85 Subjects for 14 Concepts Judged on 12 Scales

CONCEPT		SCALE											
		Evaluative Scales						Potency Scales			Activity Scales		
	Evaluative Factor Score	Plea-sant	Beau-tiful	White	Wise	Honest	True	Strong	Hard	Heavy	Active	Rest-less	Quick
God	(6.22)	6.3	6.2	6.0	6.4	6.4	6.4	6.5	3.4	3.4	5.8	3.1	4.1
Prayer	(5.97)	6.0	6.2	5.5	5.9	6.1	6.1	5.5	2.8	3.8	4.8	2.2	3.0
Church	(5.95)	6.0	6.4	5.6	5.8	6.0	5.9	6.0	3.3	3.7	5.3	2.3	3.3
Christ	(5.78)	5.8	5.6	5.5	5.9	6.2	5.7	6.1	3.1	3.5	5.5	2.8	3.9
Bible	(5.72)	5.8	6.0	5.1	5.9	5.8	5.7	5.7	3.5	4.6	4.8	3.4	3.0
Salvation	(5.43)	6.0	5.7	5.1	5.2	5.3	5.3	5.2	3.9	3.8	5.3	3.6	3.7
Mission Work	(5.32)	4.6	5.0	4.9	5.4	6.2	5.8	5.4	4.5	4.7	5.5	4.3	3.2
Self	(5.27)	5.2	4.6	5.1	4.6	5.8	5.7	5.0	3.7	4.0	5.7	5.0	4.7
Doctrine	(4.95)	4.7	4.6	4.6	5.1	5.4	5.3	5.8	4.5	4.9	5.3	4.0	3.7
Confession	(4.60)	4.3	4.6	4.4	4.8	4.4	5.1	4.9	4.2	4.4	5.0	3.9	3.3
Immortality	(4.27)	4.6	4.5	4.3	3.8	4.1	4.3	4.9	4.2	4.2	4.5	3.9	3.8
Pacifist	(4.25)	4.4	4.2	4.3	4.0	4.4	4.2	4.2	3.6	4.1	3.8	3.4	3.5
Buddhism	(3.93)	3.8	4.1	3.9	3.6	4.6	3.6	4.6	4.1	4.4	4.1	3.7	3.6
Sin	(2.02)	1.9	1.9	1.9	2.0	1.9	2.5	3.2	5.4	5.7	4.6	5.9	4.7

Note: The concepts are ordered according to the sum of the first six (evaluative) scale scores.

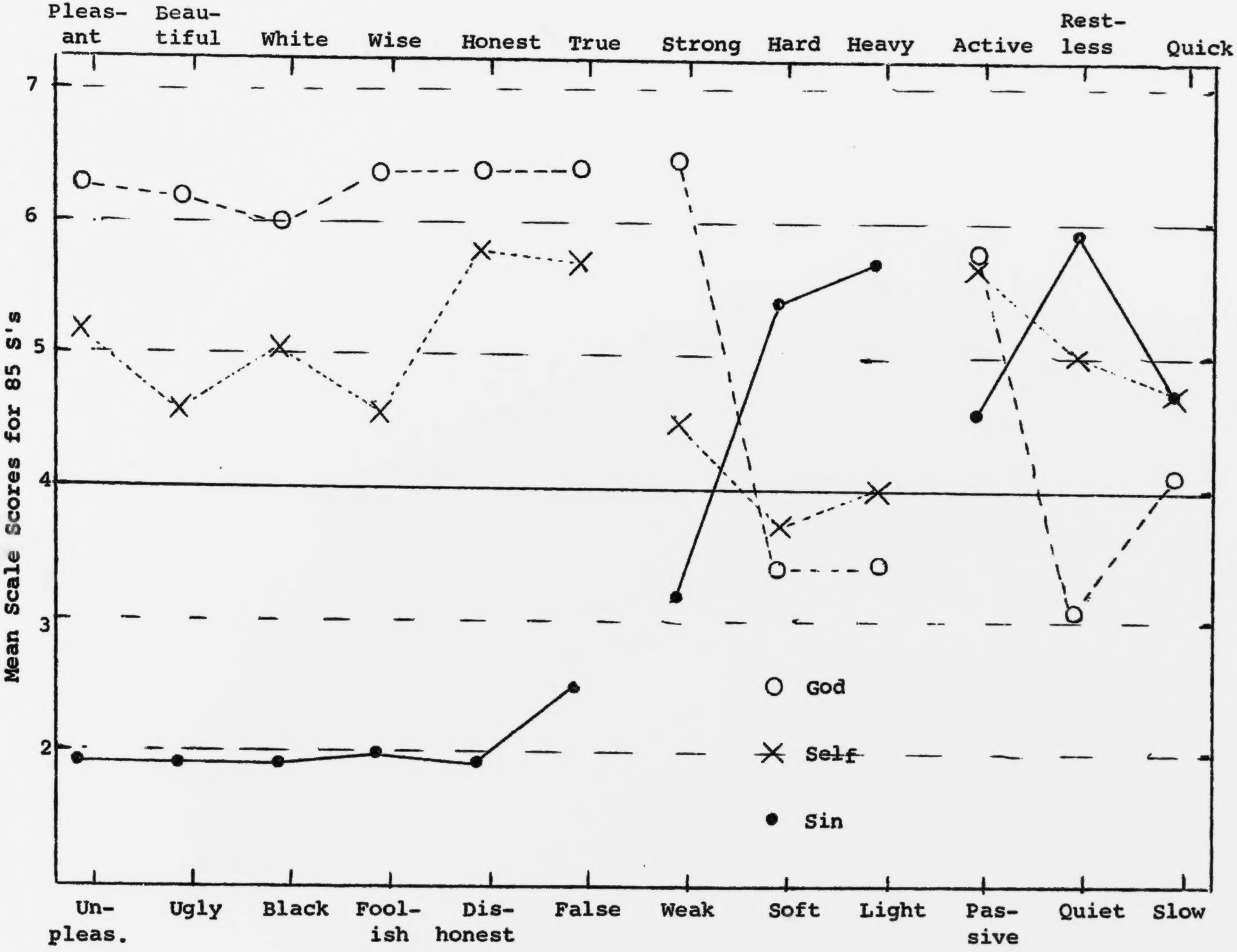


Fig. 1--Profiles for three concepts judged on twelve scales.

Table 3

Intercorrelations of Evaluative Factor Scores of the 14 Concepts (N=85)

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. God													
2. Prayer	65												
3. Church	71	76											
4. Christ	57	40	53										
5. Bible	53	64	72	48									
6. Salvation	50	59	63	57	54								
7. Mission Work	53	57	63	52	54	60							
8. Self	23	37	42	18	20	27	26						
9. Doctrine	53	60	67	26	49	55	51	25					
10. Confession	52	45	60	50	51	50	58	27	43				
11. Immortality	23	18	07	14	21	19	17	17	17	20			
12. Pacifist	05	-07	-10	02	-03	06	-05	02	08	-13	15		
13. Buddhism	-11	-17	-20	-20	-13	-23	-17	-09	-26	-22	-15	13	
14. Sin	-39	-29	-40	-27	-33	-52	-41	-13	-31	-30	-17	-15	20

Note: Concepts are ordered according to the evaluative factor scores of the group as in Table 2.

* _r_'s exceeding .214 are significant at the .05 level; .275 at the .01 level.

Table 4

Correlations of Directly Reported Attitudes with Evaluative Factor Scores on 14 Concepts*

Concept		Specific Religious Attitude Scales			
	Agreement w/Church practices	Frequency in relig. activity	Self as religious person	Agreement of relig. & science	Satisfied w/ present beliefs
God	54	43	52	41	30
Church	59	44	54	42	38
Bible	59	45	49	32	34
Christ	47	42	43	40	12
Prayer	48	41	54	27	52
Doctrine	55	30	41	31	37
Confession	45	49	37	41	29
Salvation	49	45	29	31	20
Mission Work	36	27	27	24	30
Self	14	07	28	-09	34
Immortality	09	25	13	05	-03
Pacifist	-14	-05	-17	-08	-14
Buddhism	-19	-33	-15	-02	-02
Sin	-25	-35	-04	-31	-11

* r's of .214 are significant at .05 level; .285 at .01 level.

Table 5

Correlations Between Indices of Personal Status and Evaluative Factor Scores*

(Based on responses of 85 subjects)

Concept	Age	Sex***	Year in Coll.	Degree of church affiliation**		
				Father	Mother	Student
God	05	12	-01	18	13	25
Church	02	13	-09	20	10	27
Bible	04	18	-14	15	18	32
Christ	14	-05	-02	14	09	11
Prayer	-01	23	-09	18	14	32
Doctrine	-09	-00	-15	24	20	18
Confession	09	12	-17	18	16	21
Salvation	-18	04	-02	-01	-04	30
Mission Work	03	22	-20	10	09	24
Self	08	12	-11	-09	-14	17
Immortality	-12	29	-04	-11	-16	19
Pacifist	04	02	-01	10	01	09
Buddhism	13	07	-14	-20	-14	-11
Sin	19	-18	-03	02	06	-16

* _r_'s of .214 are significant at .05 level; of .285 at .01 level.

** Indicated by checking three point continuum of a) no preference, b) preference for c) member of a denomination.

*** Positive correlations indicate higher female ratings; negative correlations indicate higher male rating.

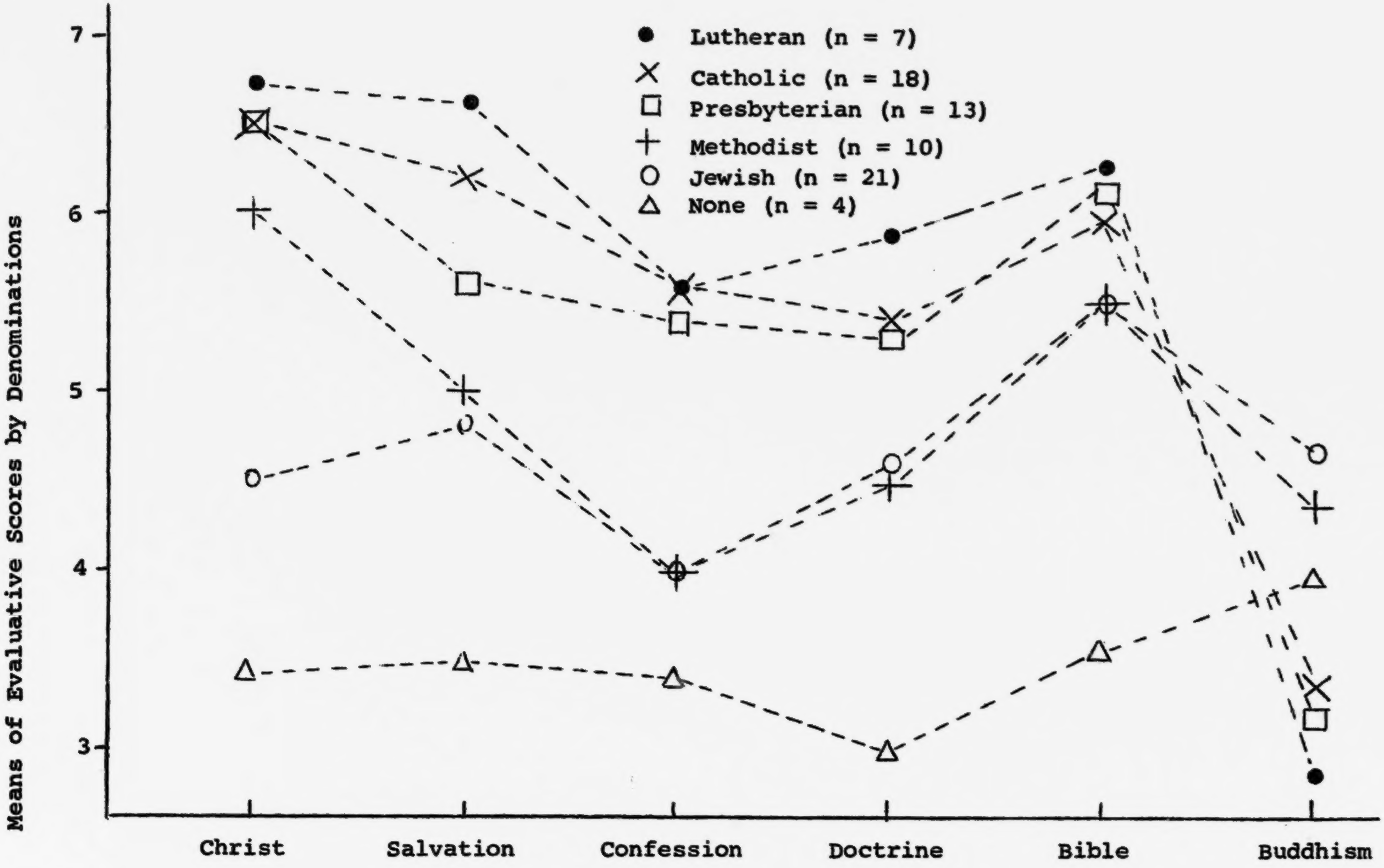
Table 6

Evaluative Scores as Indicators of Denominational Differences

CONCEPT	OBTAINED H VALUE	P
Christ	28.68	.001
Buddhism	21.29	.001
Salvation	20.33	.001
Confession	13.06	.01
Doctrine	9.40	.01
Bible	7.60	.05
Church	5.04	.10
Mission Work	4.76	.10
Self	4.08	.20
God	3.78	.20
Immortality	3.41	.20
Sin	3.37	.20
Prayer	2.80	.30
Pacifist	0.13	.95

Note: - Testing for differences was done by applying the Kruskal and Wallis One Way Analysis of Variance test on three groups; Jews (N=21), Catholics and Lutherans (N=25), and Methodists and Presbyterians (N=23).

Fig. 2--Denominational Differences on Six Religious Concepts



SELF PERCEPTIONS AND PERCEPTIONS OF SELECTED BIBLE CHARACTERS: A STUDY OF DEPRESSED PSYCHIATRIC PATIENTS

by

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Studies by C. R. Rogers (1951), Chodorkoff (1954), Raymaker (1956), Chase (1956), Aspromonte (1959), and Gavales (1960) have shown that psychiatric patients differ from normals in self concept. However these results have been challenged by the research of I. Friedman (1955), A. H. Rogers (1958), and Ibelle (1960).

Although it has been demonstrated by Thompson and Nishimura (1952, p. 310), Fiedler, Warrington, and Blaisdell (1952, p. 795), Stock (1949), Omwake (1954, p. 446) and Chang and Block (1960) that personality needs determine the quality of relationship to a significant other, this relationship has not been empirically tested with regard to perceptions of selected Bible characters.

In this investigation an attempt was made to discover possible differences, on the basis of the Rogerian theory of the self concept, in a measure of self-regard (as measured by Actual Self and Ideal Self tetrachoric correlation coefficients) between normals, depressed patients, and nondepressed patients in a church-related general psychiatric hospital. The study also investigated if the three groups differed in perceptions and choices of Most Preferred Bible Character and Least Preferred Bible Character. Ss ranked ten selected Bible Characters (empirically derived from a preliminary project) in relation to psychological affinity.

The population used for this study was the membership of two Protestant denominations: the Christian Reformed Church and the Reformed Church in America. These churches represent a religious sub-culture in which there is a high degree of interest in and familiarity with the Bible.

A sample of 30 normal Ss (15 men and 15 women) was obtained from two Fellowship Clubs which were representative of the sub-culture population. Ss were selected from Fellowship Clubs because these groups are not primarily oriented to Bible study and this research was not related to the degree of theological knowledge possessed by the Ss. The normal Ss were equated for Age (20-55 years) and Education (8th grade - some college).

A sample of 60 psychiatric patients was selected from the newly admitted patients at Pine Rest Christian Hospital in Grand Rapids, Michigan, who were similarly equated for Age (mean age in years: normals 32.47, depressed 38.1. nondepressed 31.4) and Education (mean education in years: normals 12.5, depressed 11.1, nondepressed 11.7). Of this 60, 30 were depressed and 30 were nondepressed according to the diagnostic evaluation of the attending psychiatrist. Within each category there was an equal number of men and women. Attending psychiatrists gave a diagnostic evaluation of symptomatology (qualitative, quantitative, observability) on a four point scale (1 = none, 2 = little, 3 = some, 4 = much). The mean diagnostic evaluations were: depressed Ql. 3.366, Qt. 3.1, Ob. 3.1, and nondepressed Ql. 3.3, Qt. 3.2, Ob. 2.8.

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As a secondary criterion for depression the D scale of the MMPI was administered to all Ss resulting in mean T scores: normals 50., depressed 88.3, and nondepressed 68.57.

In a preliminary project an adjective check list of 70 adjectives was developed empirically from a revision of Block (1961, p. 154). The adjectives were related to the categories given below.

A second phase of the preliminary project, using the "Guess Who?" technique, produced 10 selected Bible characters which were matched with the 10 category personality descriptions, each containing 7 adjectives. As a result of the second phase of the preliminary project the following Bible characters were matched with the ten categories in preparation for the main research, as follows:

Category	Bible Character
1. Dominant - Insensitive	Jezebel
2. Submissive - Dependent	Mary (Mother of Jesus)
3. Impulsive	Peter
4. Complaintive	Cain
5. Competent	Daniel
6. Courageous	David
7. Sociable	Mary of Bethany
8. Gracious	Ruth
9. Vigorous	Paul
10. Depressive	Moses

In the main research all Ss ranked the 10 selected Bible Characters, from Most Preferred to Least Preferred, according to psychological affinity, a term used to designate the approximate equivalent of identification, involving a dispositional attitude toward a significant other in real life. This term describes the relationship between Most Preferred Bible Character and self perceptions and the relationship between Least Preferred Bible Character and self perceptions.

The following instructions were given: Please rank the following Bible Characters in answer to this question: "If it were possible, with which Bible characters would you feel comfortable enough to have them visit in your home?" Rank your choice from 1-10, from most desired to least desired, according to your dominant feeling.

Ss also marked, 1 and 0, the adjective check list in relation to perceptions of Bible Character No. 1 Most Preferred, Bible Character No. 10 Least Preferred, Your Self As You See Your Self, and Your Self As You Would Like to Be.

As a base for additional statistical computations, a series of six tetrachoric correlation coefficients was computed for all Ss from the four scored adjective check lists. One-tailed tests with .05 level of significance were used as the level of significance for accepting or rejecting the hypotheses.

Eight hypotheses were subjected to statistical analysis with the following results:

The correlation of Actual Self and Ideal Self was greater for the normal group than for the depressed group (z 2.56) confirming the findings of Rogers (1951), Chodorkoff (1954), Raymaker (1956), Chase (1956), Aspromonte (1959), and Gavales (1960). However the correlation of Actual Self and Ideal Self was only significantly greater for the nondepressed group than for the depressed group at the .09 level (z 1.39) (Table 1).

There was a positive correlation of Ideal Self and Most Preferred Bible Character for all *S*s (.84r_t) but this relationship was not significantly greater for the normal group than for the depressed group (*z* .44) (Table 2). This result suggests that depression does not impair the patient's perceptual functioning significantly. This conclusion is supported by the recent research of A. S. Friedman (1964) who found "that the actual ability and performance (in cognitive - perceptual functioning) during severe depression is not consistent with the patient's unrealistically low image of himself."

The fact that the relationship was not greater for the nondepressed (.79r_t) than for the depressed group (.85r_t) suggests the possibility of distortion in the nondepressed group. This conjecture is supported by the fact that there were 13 patients in the nondepressed group who were diagnosed as schizophrenic. This evaluation is supported by the results of Aspromonte (1959) who found that the degree of illness in schizophrenia is positively related to the amount of self distortion and distortion in perceptions of others.

In all the other possible tetrachoric correlation combinations significant differences were found between normals and depressed and between depressed and nondepressed when the adjectival description for Actual Self was used.

There was no significant difference in choice of Most Preferred Bible Character for the depressed and normal groups (.79r_s) and for the depressed and nondepressed groups (.83r_s). The sex variable causes a significant difference when all small groups are compared (Table 3).

Depression affects the specific choice of Most Preferred Bible Character even though it does not affect significantly the perception of the Most Preferred Bible Character (compare Tables 2 and 3). The following correlations (r_s) on choice of Most Preferred Bible Character support the previous statement: Normal men and Depressed men = .51r_s and Normal women and Depressed women = .57r_s.

Distortion plus some depression would account for the following significantly lower correlations in choice of Most Preferred Bible Character: Depressed men and Nondepressed men = .43r_s and Depressed women and Nondepressed women = .25r_s (Table 3).

There were no significant differences in choice of Least Preferred Bible Character for the depressed and normal groups (.79r), and for depressed and nondepressed groups (.70r_s). The sex variable affected the correlation when *N* was large, but not when it was small (Table 4). Two correlations which are greater than the one-tailed, .05 significance level of .56r_s for *N* = 10 are: All men and All women = .58r_s and All hospitalized men and All hospitalized women = .58r_s.

In the small group comparisons, controlling for the sex variable, only that of Depressed men and Nondepressed men was below the level of significance, indicating a significant difference in choice of Least Preferred Bible Character (.50r_s) (Table 4). The sex variable was significant in causing correlations below the significance level of .56r_s on the Sums of Rank Order for all groups (Table 5).

The investigation suggests the following conclusions:

1. Depression affects a measure of self-regard in hospitalized psychiatric patients whose major symptomtology is depression.

2. Depression does not significantly affect perceptions of Ideal Self, Most Preferred Bible Character, or Least Preferred Bible Character.

3. Depression affects the choice of Most Preferred Bible Character but does not affect the choice of Least Preferred Bible Character.

4. There is a measure of secondary depression in hospitalized psychiatric patients whose major symptomatology is not depression.

5. There is probable distortion in the perceptions of schizophrenic patients.

6. The sex variable is most consistently discriminating in causing significant differences in choice of Most and Least Preferred Bible Character, and in the total rank order of the ten selected Bible characters.

Recommendations for Further Research

Additional research is suggested by the question of several Ss: "Aren't you going to ask me why I selected the most preferred Bible character I did?" It would be of value to know the relationship of a S' most preferred Bible character to the most significant person in S' real life.

Various replications are possible by altering the criterion and statistical techniques. Other variables of theological training and different religious sub-cultures could be introduced to test for possible differences from the results of this investigation.

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Table 1. z Scores on the Correlation of Actual Self and Ideal Self

				z
$\rho(.72r_t)$	Normal	$>\rho(.21r_t)$	Depressed	2.56**
$\rho(.53r_t)$	Nondepressed	$>\rho(.21r_t)$	Depressed	1.386
		Subanalyses		
$\rho(.75r_t)$	Normal men	$>\rho(.34r_t)$	Depressed men	1.517
$\rho(.69r_t)$	Normal women	$>\rho(.08r_t)$	Depressed women	1.882*
$\rho(.52r_t)$	Nondepressed men	$>\rho(.34r_t)$	Depressed men	.544
$\rho(.53r_t)$	Nondepressed women	$>\rho(.08r_t)$	Depressed women	1.25

* $p < .05$, one-tailed

** $p < .01$, one-tailed

Table 2. z Scores on the Correlation of Ideal Self and Most Preferred Bible Character

				z
$\rho(.88r_t)$	Normal	$>\rho(.85r_t)$	Depressed	.44
$\rho(.79r_t)$	Nondepressed	$>\rho(.85r_t)$	Depressed-not confirmed, by inspection $.79r_t$ is not $> .85r_t$	
		Subanalyses		
$\rho(.84r_t)$	Normal men	$>\rho(.83r_t)$	Depressed men	.08
$\rho(.91r_t)$	Normal women	$>\rho(.88r_t)$	Depressed women	.372

Table 3. Spearmen Rank Order Correlation Coefficients: Choice of Most Preferred Bible Character

	N M	N W	N M&W	D M	D W	D M&W	ND M	H M	All Men
Normal Men (NM)									
Normal Women (NW)	.521r_s*								
Normal M&W (NM&W)									
Depressed Men (DM)	.513r_s*								
Depressed Women (DW)		.569r_s		.341r_s*					
Depressed Men & Women (DMW)			.79r_s						
Nondepressed Men (NDM)	.474r_s*			.431r_s*					
Nondepressed Women (NDW)		.76r_s			.245r_s*		.125r_s*		
Nondepressed Men & Women (NDM&W)			.668r_s			.834r_s			
Hospitalized Men (HM)	.607r_s								
Hospitalized Women (HW)		.794r_s						.722r_s	
Hospitalized Men and Women (HM&W)			.78r_s						
All Women (AW)									.602r_s
All Men (AM)									

N = 10; .05 level; one-tailed significant at .564; * = Below Significance level.

Table 4. Spearman Rank Order Correlation Coefficients: Choice of Least Preferred Bible Character

	N	N	N	D	D	D	ND	H	All
	M	W	M&W	M	W	M&W	M	M	Men
Normal Men (NM)									
Normal Women (NW)	$.975r_s$								
Normal M&W (NM&W)									
Depressed Men (DM)	$.792r_s$								
Depressed Women (DW)		$1.0r_s$		$.773r_s$					
Depressed M&W (DM&W)			$.792r_s$						
Nondepressed Men(NDM)	$.792r_s$			$.504r_s$*					
Nondepressed W (NDW)		$.773r_s$			$.773r_s$		$.752r_s$		
Nondepressed M&W (NDM&W)			$.731r_s$			$.697r_s$			
Hospitalized Men (HM)	$.747r_s$								
Hospitalized Women (HW)		$.792r_s$						$.578r_s$	
Hospitalized M&W (HM&W)			$.73r_s$						
All Women (AW)									$.576r_s$
All Men (AM)									

N = 10; .05 level; one-tailed significant at .564; * = Below significance level.

Table 5. Spearman Rank Order Correlation Coefficients: Sums of Rank Order for Preference of 10 Selected Bible Characters

	N M	N W	N M&W	D M	D W	D M&W	ND M	H M	All Men
Normal Men (NM)									
Normal Women (NW)	.258r_s*								
Normal Men & Women (NM&W)									
Depressed Men (DM)	.891r_s								
Depressed Women (DW)		.912r_s		.358r_s*					
Depressed Men & Women (DM&W)			.875r_s						
Nondepressed Men (NDM)	.891r_s			.891r_s					
Nondepressed Women (NDW)		.761r_s			.77r_s		.564r_s*		
Nondepressed M&W (NDM&W)			.881r_s			.843r_s			
Hospitalized Men (HM)	.903r_s								
Hospitalized Women (HW)		.833r_s						.552r_s*	
Hospitalized M&W (HM&W)			.90r_s						
All Women (AW)									.334r_s*
All Men (AM)									

N = 10; .05 level; one-tailed significant at .564; * = Below significance level.

CONVENTION PROGRAM

WEDNESDAY, MARCH 31

8:00 REGISTRATION

9:00 OPENING OF THE CONVENTION
Presiding: Johannes Plekker, M.D., President
Devotions: Melvin Hugen, Th.D.
Welcome: Stuart Bergsma, M.D.
Superintendent, Pine Rest Hospital

9:30 "DEVELOPMENTAL FACTORS . . .
Early Cognitive Growth."
Chairman: Corrine Kass, Ph.D.
Speaker: Roel Bijkerk, Ph.D.

10:15 COFFEE HOUR

10:45 SMALL GROUP DISCUSSIONS

11:45 RECESS OF MORNING SESSION

* * * * *

12:00 LUNCHEON (Childrens' Retreat Bldg.)

12:45 ANNUAL BUSINESS MEETING
Presiding: Johannes Plekker, M.D.

* * * * *

1:30 "DEVELOPMENTAL FACTORS . . .
Early Emotional-Social Growth."
Chairman: David Busby, M.D.
Speaker: Robert Brown, Ed.D.

2:15 SMALL GROUP DISCUSSIONS

3:00 COFFEE HOUR

3:30 PANEL: "The Future of C.A.P.S."
Presiding: Johannes Plekker, M.D.
Historical Sketch: John Daling, Ph.D.
Discussion: David Busby, M.D.
Ronald Rottschafer, Ph.D.
Paul Miller, M.A.

4:15 AUDIENCE DISCUSSION ON PANEL TOPIC

4:45 RECESS OF AFTERNOON SESSIONS

* * * * *

5:00 DINNER (Childrens' Retreat Building)

* * * * *

8:00 PANEL: "The Pastor as A Counselor."
Roderick Youngs, Ed.D. Chairman
William L. Hiemstra, Ph.D.
Melvin Hugen, Th.D.
Theodore Jansma, Th.B.
Carl Kromminga, Th.D.

9:30 SOCIAL HOUR

THURSDAY, APRIL 1

9:00 OPENING OF SESSIONS
Presiding: Johannes Plekker, M.D.
Devotions: Donald Blackie, M.A.

9:15 "EDUCATIONAL IMPLICATIONS . . .
Church and School Techniques."
Chairman: Roderick Youngs, Ed.D.
Speaker: Elaine Lubbers, M.C.E.

10:00 COFFEE HOUR

10:30 "EDUCATIONAL IMPLICATIONS . . .
Psychotherapeutic Techniques."
Chairman: Robert Baker, M.D.
Speaker: E. Mansell Pattison, M.D.

11:15 PANEL DISCUSSION ON MORNING PAPERS.
Roderick Youngs, Ed.D. Co-Chairman
Robert Baker, M.D., Co-Chairman
Dennis Hoekstra, Ed.D.
Edwin Kroon, M.D.
Ronald Rottschafer, Ph.D.

11:45 RECESS OF MORNING SESSION

* * * * *

12:00 LUNCHEON (Childrens' Retreat Bldg.)
Meeting of new Board of Directors

* * * * *

1:30 RESEARCH PAPERS
William Kooistra, Ph.D. Chairman,
John Roys, Ph.D., Melvin Funk, Ph.D., and William L. Hiemstra, Ph.D.

3:00 COFFEE HOUR

3:30 PROFESSIONAL CASE PRESENTATION
Robert Baker, M.D., Henry Velzen, M.S.W. and Richard Westmaas, Ph.D.

4:40 ADJOURNMENT OF CONVENTION
Closing Remarks by the President
Prayer

personalia

ROBERT BAKER
A.B. - Calvin College
M.D. - University of Michigan
Staff Psychiatrist, Pine Rest Hospital

DONALD BLACKIE
A.B. - University of Southern California
Th.B. - Westminster Theological Seminary
M.A. - University of Southern California
Pastor, Reformed Church, Grand Rapids

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Clinical Psychologist
Assoc. Prof. Psych., Calvin College

ROBERT BROWN
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Ass't. Prof. Psychology
Hope College, Holland, Michigan

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Psychiatry; Private Practice; Niles, Ill.

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A.M. - University of Michigan
Ph.D. - University of Michigan
Chairman, Psychology Dept., Calvin College

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Th.B. - Westminster Theological Seminary
Th.M. - Westminster Theological Seminary
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Ph.D. - Michigan State University
Chaplain, Pine Rest Hospital

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Ed.D. - Columbia Univ. Teachers College
Ass't. Prof. Education, Calvin College

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Certificate - Wm. Alanson White Institute
Chaplain-Counselor, Christian Sanitarium

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Ph.D. - University of Illinois
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Th.D. - Free University of Amsterdam
Prof. Practical Theology, Calvin Seminary

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Residency, University of Michigan Hospital
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M.C.E. - Austin Presbyterian Seminary
Graduate Study, Univ. of Cairo, Egypt
Asst. Prof. Christian Educ., Western Seminary.

PAUL MILLER
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B.D. - Western Theological Seminary
M.A. - Michigan State University
Chaplain, Ypsilanti (Mich.) State Hospital

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M.D. - University of Oregon
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Psychiatrist; National Institute of Mental
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M.S. - University of Michigan
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M.A., Ph.D. - Southern Illinois University
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Counseling Psychologist, Oak Park, Ill.

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A.M. - Michigan State University
Ed.D. - Loyola University
Principal, Timothy Christian High School
Staff, Tri-City Counseling Center

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CHRISTIAN ASSOCIATION FOR PSYCHOLOGICAL STUDIES

ANNUAL BUSINESS MEETING . . . . . MARCH 31, 1965

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1 - The annual business meeting of the Association was convened by the President, Dr. Johannes Plekker, at 12:45 P.M. at Pine Rest.

2 - A quorum was declared present.

3 - A motion was adopted to approve the minutes of the annual business meeting of March 31, 1964 as printed in the Proceedings.

4 - The treasurer's report, submitted by P. Lucasse, was received as follows:

Treasurer's Report

(March 1, 1964 - February 28, 1965)

Receipts:			
March 1, 1964 - Balance on Hand		$1216.61	
Member Fees		1022.00	
Sale of Proceedings		325.50	
Convention Receipts		883.80	
a. Sessions	$195.00		
b. Meals	445.40		
c. Lodging	175.00		
d. Lecture Collection	68.40		
	Total Receipts	$3447.91	
Disbursements:			
Convention Costs:		963.85	
a. Meals	455.75		
b. Speakers	100.00		
c. Advertising	43.10		
d. Supplies	124.56		
e. Programs	50.44		
f. Lodging	190.00		
General Supplies		111.56	
Exec. Sec. Honorarium		200.00	
Banking Charges		5.50	
Refunds for Overpayment		26.00	
Mich. Corp. and Sec. Commission		5.00	
Secretarial Expense		11.20	
Legal Services		217.08	
Proceedings		742.75	
	Total Disbursements	$2282.94	
Balance on Hand February 28, 1965			$1165.97

5 - The Proposed Budget for Fiscal Year March 1, 1965 to February 28, 1966 was approved as follows:

Receipts*	Actual 1964 - 1965	1965-66
Anticipated Receipts from Member Dues	$1022.00	$1100.00
Other Sources	325.00	200.00
	1347.00	1300.00
Disbursements:		
Newsletter (3 issues)		150.00
Executive Sec. Supplies	125.00	125.00
Convention Expenses	80.00	200.00
Proceedings	400.00	400.00
Exec. Sec. Honorarium	200.00	200.00
Mich. Corp and Sec. Comm.	5.00	5.00
Misc.	250.00	220.00
	$1060.00	$1300.00

6.- The Treasurer reported that the Pre-convention workshop was not listed in the Treasurer's report or budget this year because this is a self-sustaining venture. (See attached statement).

7 - The secretary reported the following items:
  - a - Increased correspondence and a stepped-up sale of Past Proceedings shows a wider interest in the Association.
  - b - In August of 1964, after long negotiations, the internal revenue service granted the Association a tax-exempt status retroactive to 1959.
  - c - This year the decision was made to appoint the convention chairman two years ahead. Dr. W. Hiemstra assumes this post for the 1966 convention.
  - d - Membership comparisons for past years (at convention time):

1960 - 107
1961 - 126
1962 - 143
1963 - 155
1964 - 177
1965 - 161 (a number of members were dropped).

8 - A motion was adopted to accept the slate of nominees as presented for new officers and to proceed with the election.
  - a - Gratitude was expressed to J. Daling (one of the original founders of the Association), to T. Monsma who were ineligible to run again, and to W. Teeuwissen who resigned because of the press of other duties.
  - b - One proxy ballot was accepted.
  - c - Results of the voting were as follows:

EDUCATIONAL-ACADEMIC (vote for one)
__________James Harvey
__________Roderick Youngs (elected)

PSYCHOLOGY (vote for two)
__________Richard Cox
__________Lars Granberg* (elected)
__________Ronald Rottschafer (elected)
__________Leonard Vander Linde

SOCIAL WORK-REHABILITATION (vote for one)
__________Henry Kik* (elected)
__________Donald Smallegan

PASTORAL (vote for one) (one-year term)
__________Donald Blackie
__________Melvin Hugen (elected)

(* Incumbents)

9 - The secretary was instructed to write a letter of thanks to Pine Rest for offering to the Association such fine facilities and hospitality for the convention.

10 -The President reminded the Association of the passing of Dr. Jacob Mulder and Dr. Gelmer Van Noord (past President) and the membership expressed itself in a rising commemoration.
   a - A motion was adopted to make mention of these men in the 1965 Proceedings.

11 -Discussion was allowed on the convention and next place of meeting.
   a - Appreciation was expressed to the Convention committee: T. Monsma, R. Steenland, W. Hiemstra.
   b - Dr. D. Tweedie made a plea for wider geographical influence, suggested the possibility of sectional meetings, and gave a verbal invitation to meet in 1966 at Fuller Theological Seminary in Pasadena.

12 -It was announced that the new Board would meet for the purposes of reorganization at noon the next day.

13 -The meeting was adjourned and closed with prayer.

Respectfully submitted.

Harland Steele

MEMBERSHIP DIRECTORY

Ackerman, Rev. Walter H. - 17621 Ardmore, Bellflower, California 90706
Adams, Rev. James W. - 22 W. 310 Second Street, Glen Ellyn, Illinois
Andrews, Rev. M. E. - 844 Monroe Street, Benton Harbor, Michigan
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Besteman, Karst J. - 809 Hillsboro, Silver Springs, Maryland
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Brink, Rev. Arnold - 2129 Jefferson Drive, S.E., Grand Rapids, Michigan 49507
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Busby, David, M.D. - 7501 North Milwaukee, Niles 48, Illinois
Cherry, Rev. Herbert - 1821 Tyler Road, Ypsilanti, Michigan
Clarke, Robert - 15631 South Park, South Holland, Illinois
Cooper, Rev. John - 2486 East Laketon, Muskegon, Michigan
Cox, Allan J. - 1103 Westgate Avenue, Oak Park, Illinois
Cox, Richard H., Ph.D. - 3417 West Foster Avenue, Chicago, Illinois 60625
Crewe, Rev. B. H., Ph.D. - Apt. 105, 721 North Stevenson, Roayal Oak, Michigan
Cutting, Rev. Donald J. - 1606 Marlborough Road, Okemos, Michigan

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Dean, Rev. John T. - 2649 Madelyn Drive, S.W., Wyoming, Michigan

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Gray, Rev. William D., D.D. - Downtown Presbyterian Church, 154 Fifth Avenue
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Grove, Rev. Mason - 88 West Main Street, Somerville, New Jersey

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